

**A bzeſe trea=
tyſe Declaryng What and
where the churche is, that it is
known, and whereby it
iſtryed and known.**

**Made by John
Churchſon.**

*Beati qui habitant in domo tua
domine. Pſal lxxxiii.*

**Bleſſed be they O Lorde that
Dwell in thy houſe.**

Anno Dom. 1556.

*Ames ſay no Act. of this Book, but it is in
Tanner.*

8^o L. 542. B. 5.



419

CTo the reader.



Mayle not gentle reader, that I haue attempted to penne this brieft treatyse of y^e churche, a matter of suche importance as requyrez a man of much more readynge, knowledge, and iudgemente. For I haue not made this enterpryce of any presumptiō, but of good zeale, good mynde and intent, trustynge that my well meanned attempt, shall minstre occasion to some synguler clerke of notable name, calling to his pitiful remembraunce, the pitilesse slaughter of no small number of soules, thorough contagious factions, and sectes

A.ii.

in

The Preface

in this realme, to bear by (like
as Atlas heauen) in the steade
of Me a pigney, this weighty
cause, to persourne and persyt
the imperfectiō of this my en-
terpryce, and that this my of-
fred farthyng shal moue some
notable man, bountifullye en-
riched with Goddes treasure,
to bryng out thereof both new
and olde, to the aduancemēt
of this matter, so necessarye to
the restitution, reparatiō, and
mayntenaunce of euangelicall
concorde in Christen religion,
as the sonne, fire, and water in
earth, is not the lyke: not dou-
tyng but that the trauayle wil
be most thankfully taken. For
no person (except a reprobate)
is so affectionate to vntueth,
but that he wylbe at the least,
indif

Mat. 12.

Mat. 13.

The Preface

indifferent betwene truth and
vntruth, his owne saluation,
and dampnation, especially yf
it be remembred that humayn
prayse, and paynted flatterye,
mouynge to the defence of vn-
trueth, be but vanities, & shall
not auayle before oure iuste
iudge, who wyll iudge, not af-
ter the face, nor accordynge to
the fleshe, but as is the trueth.
For as he deceyueth not, so is
not he deceiued by any colour,
countenaunce, hypocrysy, or
faced allegations of scriptures
agaynst scripture, which con-
sisteth not in the vocables, but
in the sence, vnderstandynge,
spirituall marowe, pyth, and
kernyll conteined within the.
If we would remember that
the seruantes of God shoulde
J.iii. not

John. 8.

Ieroni. to
4. pagin.
374.

The Preface

not be contentious, but meke,
tractable, mylde to al persons,
readye to be taught the truth,
whiche is in þe catholike church
onlye, we woulde not seake in
the worde of peace, concorde,
and vnitie, for scisme, diuision,
and discorde, agaynst vnytye:
but euery of vs woulde make
the petition that the manne of
God kynge Dauid, desyring
to lyue in vnitie, made saying:
One thinge I haue desyred of
our Lorde: and that also I wil
requyre, which is, that I may
dwell in the house of our lord,
all the dayes of my lyfe. This
house of oure Lorde, the house
of vnytye, is the myllytaunte
churche of Christe, agaynste
whome the lighte harneysed
souldiers, and forspickers of
Antis

psal. 26.

The Preface

Antechryſt hath often ſkirmiſhed to ſpoyle it, (yf it myghte be) of gods precious verities, that Antechryſt their generall at his owne perſonall coming wth his hugle army, maye haue the leſſe to doo, the more open way, and the franker entree to inuade our true meſſias hym ſelfe, who is the onely marke that his fore renners prickethe at, and he hym ſelfe woll ſhoate at. Wherefore god graunt to euerye factious perſon repentaunce and turnyng of mynde to truth, and to retye to the vnitie of Chryſte, his catholyke church, that he maye be in the ſafe protection of the inuincible hede & capytayne thereof Chryſte Jeſus. Wherevnto Godes owne ſeruaunte

The Preface

uaunt our vertuous, and gra-
tious Soueraygne Lady the
Queene, castynge her highnes
pitefull eyes vpo our late most
miserable state, hath by the
godly assystence of our godlye
and Prudente Soueraygne
Lorde the kyng restored this
her Maiesties Realme, consy-
deryng ryght well suche to be
no lesse then infidelles, and pu-
blicans, by chrystes Doctryne,
whych doo not humible them
selves to the same, for that (say-
eth Austen) y the soule is in y
naturall body of man: that is
the holy Ghost, in the mystycal
body of Chryst: and that doth
the holye Ghoste in the whole
Church, that the Church doth
in al her members of one body,
and as yf a corporall membre
fortune

Mat. 10.

Aug. 10.
10 serm,
186

the Preface

fortune to be cut of from mang
Body, the soule and lyfe folow
eth it not: but where as y mem
ber lyued beyng in the body,
and deuyded, losethe lyfe: sem
blablye a chrystyan man is ca
tholyke, whyles he lyueth in y
bodye of Chryst the catholyke
churche: but beyng cutte of, he
is become an heretyke, for the
spyryte of G O D, folowethe
not a deuyded member.

If therefore you wyll lyue of
the Holy Ghost, kepe charytie,
loue truth, desyre vnytye, that
you may atteyne to eternytye.
Thus thys synyschyng wyth
Saynte Austens wordes, I
commende you to the handes
of oure G O D of peace, enty
erly euen from the pryue cha
ber,

The Preface

uaunt our vertuous, and gra-
tious Soueraygne Lady the
Queene, castynge her highnes
pitefull eyes vpo our late most
miserable state, hath by the
godly assystence of our godlye
and Prudente Soueraygne
Lorde the kyng restored this
her Maiesties Realme, consy-
dering ryght well suche to be
no lesse then infidelles, and pu-
blicans, by chrystes Doctryne,
whyche doo not humble them
selles to the same, for that (say-
eth Austen) y^e the soule is in y^e
naturall body of man: that is
the holy Ghost, in the mystycal
body of Chryst: and that doth
the holye Ghoste in the whole
Church, that the Church doth
in al her members of one body,
and as yf a corporall membre
fortune

Mat. 10.

Aug. 10.
10 serm,
186

the Preface

fortune to be cut of from mans
Body, the soule and lyfe folow
eth it not: but whereas y mem
ber lyued beyng in the body,
and deuyded, losethe lyfe: sem
blablye a chrystyan man is ca
tholyke, whyles he lyueth in y
bodye of Chryst the catholyke
churche: but beyng cutte of, he
is become an heretyke, for the
spyryte of G O D, folowethe
not a deuyded member.

If therefore you wyll lyue of
the Holy Ghost, kepe charytie,
loue truth, desyre vnytye, that
you may atteyne to eternytye.
Thus thys synysheinge wyth
Saynte Austens wordes, I
commende you to the handes
of oure G O D of peace, enty
erly euen from the pryue cha
ber,

The Preface

**ber of my harte desyryng you
to reade thys lyttle boke with
indifferent eyes, and desyre of
christian concord, & so I wyshe
you dayly encrease of god-
lye vertue and know-
ledg with most har-
ty farewel in our
sauour Iesus
Christ.**

the Churche



As much as of late tyme, manye dyuerse scismes, sectes, and heresies haue sprong vp in the churche of our sauour Iesus Chryst, where with y same onely churche hath bene most contentiously disquieted, most cruelly inuaded, and as it wer most piteously rented, and defaced, to the extream perdition, and distruction of innumerable soules, boughte, not with corruptible gold and syluer, but with the mooste precious bloud of the immaculate lambe our sauour chryst, especiallye in this realme of England. I thought it ryght necessarye to declare vnto you with no lesse breuitie, than the matter

A treatyse of

ter wyl suffer wherevnto you
maye, and shoulde constantly
cleaue, for the sure vpholdyng
and continuall maintenaunce
of your true fayth agaynst the
scismaticall and erroneous opi-
nions. That ye shal vnderstād
to be y^e parmanēt word of god
& the catholike churche, which
is the house of god, the pillar &
fyrme foundation of truethe:
as writeth the apostle Paule.
The churche I adde vnto the
wrytten worde of GOD, be-
cause the sayde worde for hys
profundite, & bountifull sence
is not to be expounded by the
priuate interpretation of thys
or that priuate brayne, but by
the vniuersall interpretation
of the vniuersall churche, inspi-
red

2. Tim 3

1. Pet. 1.

The Church.

red with the holy gost, bicause
it is most playne the church,
to be the faythfull keper of the
scriptures, concredited and co
mitted vnto her custodye, by
cause also, that Chryst, who is
trueth, promised him selfe and
his spirite of trueth to be resy
aunt, and resident in the catho
lyke church, to teach it all the
trueth, not for a day, a moneth,
a yeare or two, but perpetual
ly and continually euen to the
worlde's ende, and therefore
onely mete, to whome the in
terpretation of goddes worde
shoulde be committed, and to
whose onely iudgements and
determinations in all contro
uersyes of religion, we shoulde
fastly stand: wherefore to thed
that you may the better knowe
the

1. Tim. 3.
Rom. 3.

Mat. 29
Joh. 14
16.

A Treatyse of

the sayde churche, I wyll god
wyllyng attempte to open vnto
you accordyng to the propor-
tion of my gyft, what the chur-
che is, wher it is, that it is kno-
wen, and how you may know
it, that you maye the more cer-
teynely kepe your selves sound
in the sound fayth therof. For
our aduersaryes denyng not
but confessyng to be a churche,
I wyll not spend tyme in pro-
uyng it to be, but in declaryng
the aforesayde poyntes accor-
dyng to my promyse. For the
performance whereof, fyrste
you must vnderstand that the
militant church of chryst edy-
fied at the fulnes of tyme, war-
ryng and fyghting against hell
gates, scisme and heresye, and
haupng souldyers valyante &
faynt

What
church is

Gal. 4.
Mat. 16.

The Church.

faint, stable and instable, good and bad, is a communyon, societie and felowshyppe called by god from Gētylitie and Iudaisme, to the profession of one faythe, one Doctrine, and one kynd of Sacramentes, & from Darkenes to hys marueylous lyghte: and by the same visible Sacraments brought into the vnitie of one visible body, professing one fourme of chrystian religion. It is a congregation called, as wel appeareth by the greke word *ecclesia* deduced, of the greke verbe, ἐκκαλεῖν which sygnifyeth to cal out. And also by Paule.

1. Pet. 2

Vocati estis in unum corpus, you are called into one body. Agayne.

Collo. 3.

Fidelis est deus: per quem vocati estis in societatem filij eius iesu Christi Domini nostri.

1. Cor. 1

A Treatyse of

Roſtri. God is true by whome
you are called into the ſocietie
of his ſonne Jeſu Chryſte oure
Lorde, ſo that the churche is a
conuocation, a congregatyon
and ſocietie called by god out
from the dampnable bondage
of Satan, vnto the lyuely cō-
munion, and free company of
our lyuely head Jeſus Chryſt,
from darke and blynde igno-
raunce, vnto the merueylous
lyghte and knowledge of chri-
ſtian verytie. And the ſame
called ſocietie and congregati-
on, is knit together (as is ſaid)
into one body, not in one place,
but in one fourme and profeſſi-
on of one fayth, and one Doc-
trine, and that by one maner of
ſenſyble Sacramentes, as is
manyeſt by Saynt Auguſtē.

the churche

In nullum nomen religionis, seu verum: Aug. 10.
seu falsum coagula i homines possunt, nisi 6. cō, fals
aliquo signaculorum vel sacramentorum li. 19 c. 11.
uisibilium consortio colligantur.

Men cannot be gathered into
ani name other false, other true
of religion, excepte they be ty-
ed and ioyned togyther by the
communion and participatiō,
of visible signes, or sacraments
out of the whych communyon
and societie, are heretykes, scis-
matikes, paynymes, and ex-
communicates, heretikes, and
scysmatykes be not of that cō-
gregation, by cause theye of
they: owne mynde went oute
and voluntarlye forsoke the
sayde congregation, hauyng it
in contempte, and contemptu-
ously persecutynge it, no: pay-
nymes, be of that societie, by:
B. i. cause

A treatyse of

cause they nother be, nor at any
tyme were in the churche, nor
do acknowledge it, no nor ex-
communicates, because they by
the publyke sentence of y^e chur-
che, are separate, excluded and
put out from the exteriour soci-
etie of the churche, vnto theyz
repentaunce and amendemēt
of lyfe, but though other chri-
stians fall y^e into deadelye
sinne, be not ioined to the good
with the vnitie of the liuely spi-
ryte, and bande of charitie, but
doo lose the grace of the inter-
nall communion, neuertheles
they are vnited to y^e good with
a certayne exteriour vnion of y^e
visible sacramentes (soo longe
as they kepe peace wyth the
Doctryne and professyon of
fayth) as was Peter, the Apo-
stle

Mat. 23.

the churche

ste, not withstanding his thyrse
Deniall of chryst, as Judas not
withstanding his auarice, as
such whose doctryne, our Sa-
uour Chryst commaunded to
be obserued, not wythstādyng
theyr euil doynges, and as are
ministers also persystynge in
the yr seuerall vocations, al-
though by some synne mortall
they be internally deuided. For
as the Dyled hand of the man,
mencyoned in the Gospel was
before the healyng thereof, a
membze of hys body, and as a
membze, whose bones baynes
and synewes be broken & han-
geth outwardly by the skynne
continueth styll a membze and
a parte of the bodye, euen soo a
chrystian dyuyded in wardelye
by synne, but cleauynge to the
B.ii. body.

A treatyse of

body of Chryste the church eternally, by the outwarde vni-
on of the professian and bysy-
ble fourme of one faith, and by
the exterior participation of y
bysyble sacramentes, the exte-
rior syghnes, and fourmes of
petye is externaly styl a mem-
ber of Chryst his mysticall bo-
dye the church, although not
profitable and continueth in
the externall societie of the
same church. For the militante
church conteyneth good and
bad, penitent synners, iust and
vniuste, as is euydente by the
parable of y field briging forth
good sead & cockle & by y prima-
tiue church, wherin was good
penitētes, & false couetous Ju-
das, & yet of this church militāt
y apostles made mētiō in an ar-
ticle of oure faythe as follow-
eth

2. Tim 3

the Church

eth. *Credo sanctam ecclesiam catholicam*

I beleue the holpe called vniuersall church, congregation & multitude. Obserue here by þ way that this article namethe the church holpe, not bycause it consysteth of onely iust ryghteous and perfect chrystians, for therein be good and bad, iuste and iniuste, constante and inconstante, as is aforesayde as playnely teacheth also the parable of the nette, comprisyng good fyshes and badde, and as playne is, by the greare house, sygnifyeng the greate vniuersall church, which conteineth

Mat. 13.

2. Tim 2

B,iii

gation

A treatyse of

gregation, be called of our ho-
ly god by hys holy worde, vn-
to holyc lyfe, be sanctified and
made holyc by one holyc fayth,
and one holyc Baptysme, and
do persyste in the communion
of the same, for Paule wryteth
to the Corinthian, churche a

1. Cor. 5. membre of the vniuersall chur-
che : notwithstandinge that
therein was the incestuous for-
nicator: contentious persones,
and doutyng in the resurrecti-
on of the bodyes, as foloweth,

1. Cor. 15. Paule the Apostle by the voca-
tion of Iesus chryste, and by y

2. Cor. 1. wyll of God, Softenes a chri-
sten brother, vnto the churche,
of God, whyche is at Corynth,
sanctified by Chryst Iesu, and
called to holynes and holythin-
ges. Wherefoze we maye not
thynke

the Church

thynke straunge, that the catholyke church, whereof holye Chryst our sanctyfycation, is the vndouted hed, conseruer & preseruer (as writeth Paule) is named the church of God, and holy, though euell chrystians therein be comynxt with the good, for that notwythstādyng they be all called by one name, as affirmeth, S. Austen

Ephes. 5

In una domo omnes sub vno sunt nomine. Quamuis enim moribus diuersi sunt, uno tamen nomine censentur et professione.

Aug. 10.

2. pis.

203.

In one house, all be vnder one name, for albeit they be diuers in maners, yet they be named by one name, and one profession. The same affirmeth Ambrose mayster to Austen. In uno domo, omnes sub uno sunt nomine, uno enim domini sui nomine censentur omnes.

Ambrosi.

2. timo. 2

In one house sayeth S. Ambrose

B. iiii.

brose

A treatyse of

brose, all be vnder one name, for all are called by theyr Lordes name. Which is not dissonant from the principle. Euerithyng is to be named by the best and worthiest parte. But our Lorde, holynes it selfe, is the best parte, and worthiest membre of the churche, beyng heade thereof. Therefore the churche ryghtly is called holy, of holy Christ oure Lorde and heade: yea, and of the holy gost resydent therein.

Nowe that I haue brievely opened by the waye, the cause why the catholyke churche is called holy, ye must vnderstand the sayde article, to teache vs the hollye churche, to be a communion of saynctes, that is to saye: of Catholykes, whereby
we

Vincent.
Liren.

the Church



we are taughte the catholyke
churche to be a communitie,
societie, or felowshyppe of ca-
tholykes, because they persyste
in the communion of the catho-
lyke and vniuersall holy fayth,
that was, and is obserued in
the catholyke, and vniuersall
churche, and in the comunio
also of the holye sacramentes,
whereby it is incorporate to
oure holy heade Iesus Christ,
and censed in his holy bloude,
hallowed with his holy spyrít,
hath and doth holy thynges, &
teacheth holye and holesome
doctryne. Of this conuocatio,
communion, and feloweshyp,
speakethe the electe vessell of
Christ, Saynt Paule. *Multi unū*
corpus sumus in Christo, We beynge
manye, are one body in Christ.

Ephe. 5.

Rom. 12.

So

A treatyse of

So that the whole many, and
vniuersall multitude, professing
one holye fayth and doctryne,
and being partakers of y^e same
holye Sacramentes, are the
mystycall body of Chryst, whi-
che is the Catholyke church.
Therefore S. Ambrose sayeth:

Ambros. Corpus Christi non unus aut duo christiani
in 1. cor 6 sed omnes.

The bodye of Chryste
is not one or two Christians,
but all Chrystians. As in a na-
tural bodye, one, two, or three,
members make not the whole
naturall bodye, but all the me-
bers ioyntlye in theyr places:
so the mystical bodye of Christ
whiche is the Church, is not
constituted by one or two chri-
stians, but by all the Christiāns
in theyr vocatiō (wheresoeuer
they be) ioyned and lynked to-
gether

the Church

gether by y communion, and participation of the same Sacramentes. The lyke doctrine also S. Paule taught y Ephe-
sians, *Vnum Corpus*, You are one bodye. Wherevpon Erasmus dyd wryte as foloweth. *Vnum corpus estis omnes, ab uno penderis capite.* You are all one bodye, and do depende of one heade. Thus it is manifeste, all Christians to be the bodye of Christe, & that the integritie of Christ, his mysticall bodye, consystethe by no lesse, then all Christians, and that therof is one head, Christ hym selfe, of whome the sayde bodye, the Catholyke church dependeth. Albeit that in naminge the church to be Christes body, Christ is named the heade thereof, for elles it could not

Ephes. 4.

A treatyse of

not be his bodye: yet you may
reade many **S**criptures, that
he is by expresse words named
the heade thereof, whereof I
wil reherse this one folowing.

Eph. 1.

Et ipsum dedit caput supra omnem ecclesiam,

que est corpus eius. And **GOD**

the father made him (meaning
Christ) heade ouer all the vni-
uersall churche, whiche is his
bodye. Hereby you maye euy-
dentlye se, Christ to be head to
all the churche, & all the church
to be his bodye, and by that
woorde all, Paule teacheth the
churche to be a vniuersall con-
gregation. Lykewyse to the
Corinthians, and to al christi-
ans professyng Christ, as the
Corynthes dyd, Paule dydde
wryte: *Vos autem estis corpus Christi.*
You be the bodye of Christ.
where

2. Cor. 12

the Church

whereupon Primasius saith **Primasius**

Omnes corpus al be y body of chyst **us.**

for the vniuersall and y whole
body of Chyste was and is of

all faythfulles, and not of Co-
rinthe onely. Therefore Chy-

lostome sayth. *Vniuersum corpus,*

non illa Corinthiorum est solum sed que

ubilibet toto extat terrarum orbe.

Chris. bo

23. in. 1.

Cor. 12.

The vniuersall body of chyste

is not the Corinthian church,

onely, but the church that is

euery wher, through the whole

worlde, for the church of Co-

rinthe, was but a particuler

church, parte, or member of y

vniuersall church. To be short

Paule proueth the same by the

symlytude of a naturall body.

1. Co. 12

sayng. *Sicut enim corpus unum est et*

membra habet multa omnia autem mem-

bra corporis cum sint multa, vnum tamen

corpus sunt. Ita et christus. For as a

naturall

A treatyse of

a natnrall body is one, & hathe many members, but thoughe all the members of that one body be many, yet they are but on body, euen so is chryste, that is to say, euen so is christ, his church as Chrysostome, Iherome, Primalius, Theophilact with other olde aunciente wyters, do expounde it, as the bodye & hed in man maketh one mā, in lyke wise the whole congregation and flocke of faythfulles, and chryste the heade of them, make ou church. And for that cause Chrysostome affyrmeth, chryst in the sayd scrypture, to be put for the church, naming the church by the worthieste and best part thereof. And S. Austen sayeth. *Vnus est christus corpus et ecclesia*. The hed and the bodye

Chrisof.
ibidem.

Aug. to.
9. ho. 17.
syac. 108

the Church

by is one chryst. wherefore the
bodye, whiche is the church,
maye well be named by chryst.

As breade also is made of in-
numerable graynes. so the mi-
sticall body of Chryst the church
consysteth of innumerable
faythfull members, howe soe-
uer they be locally distant, for

Vnus panis et unum corpus multisumus. 1. Cor. 10

We beyng manye (sayeth the
Apostle, Paule) are one breade
and one bodye, that is to saye,
we beyng manye (lyke as ma-
nye graynes make one breade)
do make one body, by on bap-
tisme and one faith incorporate
to one heade our Lorde Iesus
Chryst. By a folde also of shepe,
is signified the catholyke church:
as is wrytten in the tenth
of Iohn, and by Cyrill vpon y
same

Jo. 10.

A treatyse of

Mat. 13.

same so that the catholyke churche is called also by scrypture. the foelde or flocke, pasturynge & feadyng through the whole greate felde the worlde, wherein is the catholyke churche of þ which Iesus Christ is the hed sheperd. Nowe that I haue competently declare d what the catholyke churche is, my promise byndethe me to enterpryse the Declaration wher the same is.

Where þ
church is

By thys worde catholyke, whych is to say vniuersall, added vnto the whole Churche, most manyfestly we be taught where Chryste his Churche is, for it declareth the sayde churche to stretch out her braunches and members in to all and eue ry part of the vniuersal world, as well affyrmethe. famouse Austen,

the Churche

Austen. *Questio certe inter nos versatur, ubi sit ecclesia, utrum apud nos an apud illos, quæ utique una est, quam maiores nostri catholicā nominarunt, ut ex ipso nomine ostenderent quia per totum est, secundum totum enim catholon grece dicitur.*

Aug. 10.
7. cō. epi.
pet. de uo-
nitate ec-
clesie. c. 2

A question is amonge vs,
wher the church is, whether it
be among vs, or amonge them
(meanynge the donatystes) the
whych churche truely is one, &
whych our forefathers named
catholyke, that they by the ve-
rye name it selfe myghte de-
clare that it is through all, for
thys worde Catholon, is in
greke, expressed in and by all &
whole. This of Austē, teacheth
the holy church to be called ca-
tholyke of the forefathers to s.
Austen, that by that very voca-
ble, we myghte vnderstande, &
same not to be affixed, or tyed
C. to

Aug. 10.
2 epi 170

A treatyse of

to anye one Realme, nation or
people, but to extend to al men
of euery countrey, excludynge
no man, that doth communy-
cate in chrystes one fayth and
one baptysme, whiche agreeth
to the holy kyng and prophete,
Dauid *postula a me et dabo tibi gentes*
hereditatē tuam, et possessionē tuam termi-
nos terre. Aske of me (sayeth the
heauenlye father to his onelye
sonne our sauour **Iesus christ**)
and I wyl giue to the nations
to thyne inheretaunce, and for
thy possessiō the extream boz-
ders of the worlde, consonant
to **Dauid** is this of **Christ** him

Math. 8.

Multi ab oriente et occidente uenis-
ent et recumbent cum Abraham, Isaac &
Jacob in regno celorum.

Many shal
come from the East, and from
the west, whyche shal reste w
Abraham

the churche

Abraham, Isaac and Jacob;
in the kyngedome of heauen,
Euthimius a greke author by
on thys texte, sayeth. That by
East and West, is signified all
places of the vniuersall worlde
soo that of all the partes of the
whole world there be, that do
obeye the Gospell taught by y
Apostles & their successours,
whych hath, doth and shal wit
nes with mouthe or penne the
catholyke faythe, vnto the fur
thest people of the worlde, ac
cordyng to Chryst, hys sayinge
vnto them, you shall wytnesse
me in Ierusalem, in all Iurpe,
in all Samary, and so fourthe
to the vttermoste partes of the
Earth. By thys Scryptures,
it is most playne, the holy chur
che to be catholike and vniuer

Euthimius
us.

Actes. 1.

C.ii.

shall

A treatyse of

fall and not perticuler, as in
England, or any other party-
culer realme or countrey, and
therefore the Apostles taught
it and named it catholyke say-
ing, I beleue the holycatholike
Churche, whyche is the cōmu-
nyon and felowshype of sayn-
tes, that is to say of catholikes,
as expounded it *Vincentius Lirinens*
sis, aboue a leuen hundred yers
past, bycause the church exten-
deth to all partes, vniuersallye
of the whole world. By Paule
also it is cuydent, that the chur-
che is vniuersall, saying.

Vincent.
Lirinens.

Rom. 10

Non est distinctio iudei, et grece. There
is no difference betwene the
Iwe and the gentle. And by

Act. 10.

Petre. Non est perscinarum acceptor des
us, sed in omni gente qui timet deum et
operatur iustitiam acceptus est illi.

GOD

the Church e

God doth not partially accept men, nor is an affectionate esteemer of persones, but he that feareth hym, and worketh ryghteousnes, is accepted of hym in al and euery nation and place, so that no countrey, excludeth from God any person fearyng hym: for as Ioseph made barnes throughout all Egypte, to laye therein their whete not moueable with euery wynde, euen so Chryste our Lorde and gouernor, dyd consecrate hys churche thozoughe the wholle worlde: therin to place his faythefull, constant, and immoueable in all stormes of temptations, moued agaynst the materiyall poynte of chrysten relygiō. Bye the barnes, the churche is signified, bye all egypte, all

C.iii, the

Prosp. pt
cap. 29

Prosper.

A treatyse of

the worlde is represented sayth
prosperus, whereby it is enfor-
ced the holye church to be ca-
tholycke and vniuersal, that is
to saye, to streatche into euerye
realme regyon and natyon of
this worlde. Wherewith that
singular doctor. S. Austen ma-
kethe most manifestlye. *Ecclesia*

Augu, in
psal. 57.

est corpus Christi capitis, non ista aut illa, sed toto orbe diffusa. The church is
the body of Chryst the hed ther
of, not this or that church, but
the church whiche is Defun-
ded, and spred abroade all the
world. It is to be marked that
the church, whych is the misti-
call body of Chryst, is not a per-
ticuler Church, included in
this or that corner, but a catho-
lyke congregation spreddyng
abroade her beames, & braun-
ches,

the Churche

ches, into all nations, for thyg
purpose maketh fully also this
notable saying of Saynt Au-
sten folowynge.

*Credimus sanctam ecclesiam catholicam,
sciendum est quod ecclesiam credere, non ta-
men in Ecclesiam credere debemus. Quia
ecclesia non est deus, sed domus dei est,
catholicam dicit toto orbe diffusam, quia
diuersorum hereticorum ecclesie ideo cat-
holicæ non dicuntur, quia per loca, atq; sus-
as quasq; provincias continentur, hec uera
a solis ortu usq; ad occasum, fidei splendo-
re diffunditur.*

Au. to. 10
sermo. de
temp. 181

Noe beleue the holye catho-
lyke churche, we should learne
the churche to be, but not be-
leue in the church, for the church
is not God, but the house
of God, catholyke he calleth it,
because it is spredde throughe
al the worlde. For the conuen-
ticles of oure aduersaunt here

C.iii.

tikes

A treatyse of

note
tikes, are not for that called catholicke, because they are con-
teyned within certeyne perti-
culer places, and theyr owne
seuerall prouynces, but thys
churche stretcheth from the ri-
syng of the sonne, to the go-
yng downe of the Sonne,
with the splendēt and shyning
lyghte of one fayth. As by the
interpretation of this worde
catholicke, s. Austē teacheth vs
where the churche is, that is,
the churche to be in all places
of the worlde, enen frome the
east to the west, so he teacheth
the vnleasful assemblies of he-
retikes to be but in anguler
places, and seueral prouynces.
Wherefore they be not the ca-
tholyke churche of Christe, but
the malignaunte churche of
Sathan.

the Churche

Sathan. The places also named by Peter in the Actes, as Pontus, Galatia, Capadotia, Asia, Bithunia, Phrygia, Pamphilia, Mesopotamia, Egypt, the partes of Lybye. &c. And Sinurna, Bergamus, Sardis, Thiatris, Philadelphie, Laodicea, the Ephesians, to whome S. John dyd wryte the Apocalypse, The Romaynes, Corynthes, Galathians, Ephesians, Philippians, Collocensians, Thessalonians, Hebrues, to whom Paule dydde wryghte. The dispersed tribes to whome James dyd wryte. The people dyspersed as straungers at Pontus, Galathians, Capados, Asie, Bythinie, vnto whom Peter dydde wryte, do testifye the church to be catho-

C.v

lyke

A treatyse of

lyke, and vnyuersall, and vni-
 uersally to extend into al real-
 mes, regions, nations, prouin-
 ces, and countreyes, throughe
 the whole vniuersall worlde,
 and therfore to be, not in this
 or that countreye onely, but to
 be in all the worlde, to the vt-
 termost people of the four par-
 tes thereof. For the sounde of
 the Apostles, and preachers,
 went into al landes, and their
 wordes into the endes of the
 worlde. Therefore I may well
 conclude with Austens saying
 folowynge. *Sicut per uerba dei nouis-
 mus ubi sit plantatus paradisus, sic per uer-
 ba Christi, ubi sit ecclesia, dicimus, per
 omnes, inquit gentes, incipiens ab Ierusalē.*
 As by the wordes of God, we
 haue knowen where paradise
 was sette, so by the wordes of
 Christ

psal. 18.

Aug, to 7
 cont. lite,
 per il. li. 2

Isa. 24.

the Church

Christ, we haue learned wher
the Church is : it is (sayeth
Christ) through al nations, be-
gynnyng at Jerusalem. So
that to persons demaunding
where the church is, the sayd
Austen aunswereth thus. *Inueni-*

Aug. in e-
pist. 100.

tract. 1

We do fynde the church in all
peoples and nations. Agayne
in the same place. *Ecc. habes eccles-*

siam, per totum mundum. Loo, thou
hast the church throughte all

the whole world. To thys som
wyl peradventure object, that

all nations, Jewes, and Gen- *note*
tyles beleueth not in Chyste,

nor worshypeth hym, but are
infideles, and so inferre y church

not to be euery where. To
the which obiection, Euthimi-

us an auncient greke Doctour
shall

Euthi. in
Ps. 71

A treatyse of

shall fyrste make aunswere.

*Non dum tamen omnes adorauerunt, tamen
cisi ex omni gente sit qui adoret et seruiet.*
Although of al and euery na-
tion and people there be, whi-
che doth pray vnto God, wor-
shyp and serue God, neuerthe-
lesse al do not yet worship him.
Thus this notable author af-
fymeth that although all doo
not worshyppe God yet to be
some of euerye nation, whyche
do worshyppe and serue hym.
With the same maketh Saint
Augustine, sayinge. *Dilectio
ex yniuerso genere humano quod defuncti
dicunt toto orbe terrarum, facit et colligit
populum nouum, corpus noue nup' & filij dei
vniigenii sponsae.* Chrystyā loue ma-
keth and gathereth a new peo-
ple the body of the newe mari-
ed spouse of the onely begotten
sonne of God, oute of all man-
kynde

Augu, in
Id. 17467

The Churche.

kynde, whych is sprede throu-
ghe the whole worlde, so that
the newe people is not al man-
kynde, but gathered oute of all
mankynde. Thys confyrmeth
Saynte Ihon in his reuelaty

ON. *Vidi turbam magnam quam dinumera-
re nemo poterat, ex omnibus gentibus &
tribubus et populis et linguis, stantes ante
thronum & in conspectuagni amicti stas-
lis albis & palme in manibus eorum*

Ipe. 7.

I dyd see a great multitude
which no man coulde nomber,
of al gentylles, tribes, peoples,
and touniges standynge before
the thzone and before the labe
clothed with whyght roabes,
and Palmes in theyr handes:
here is to be noted, that y gret
multytude is the greate catho-
tholyke churche, whiche is not
al nations, trybes, & peoples,
but

A treatyse of

but of all nations trybes, and peoples, so that of euery nation some there be, whych doo professie and worshyppe God accordynge to the mynde of the aforesayde auctorities, affyrmyng the churche to be vniuersal through al the whole world

Rom. 1. And Paule receiued the Apostleshyp, that by fayth, Chryste his name myght be obeyed in and amonge all nations, thereby signifyeng not all natyons, but that in all natyons & contryes some would by fayth obey his name.

Chechur
che is vi-
sible.

Nowe that you know what and wherethe Churche is, ye shal vnderstand, that the same churche is not insensyble inuysyble and hydden, but sensyble visibible, manifest, and knowen

the Church

en, as playnely teachethe the
good and godly prophete Da-

Psal. 135

uid saying. *In sole posuit tabernaculum suum.* God hath sette hys tabernacle in the sonne, whyche tabernacle as wytteth Saint Austen is the church sette in y sonne, that is to saye, manifestly known to all men vnto the furthest borders of y worlde.

Aug. 10. 2. epist. 166

Lyke wyse in the canonicles, the same Austen maketh thys exposition.

In sole posuit tabernaculum suum, hoc est, in manifesto, posuit ecclesiam suam.

Augu. de cant. ca. 5

He hath set hys Church in manifest syght. With this maketh Chryste him selfe who instituted the Church. *Non potest ciuitas abscondi supra montem posita.*

Croma in mat. 5.

The Cytie whych is set vpon the hyl cannot be hydden. this

Cytie Saynte Austen affirmeth

A Treatyse of

methe to be the churche, whose
wordes be these, *Facile est tibi uides*

Aug. 10.
2 epi 170
ad seuer.

*re ciuitatem super montem constitutam de
qua dominus ait in euangelio, quod abscon
di non possit ipsa est enim ecclesia catholica.*

It is easy for the to see the citie
set vpon the hyll of whom our
Lorde speaketh in the gospell,
that it cannot be hydden, for it
is the catholyke churche. *Hanc*

Augusti.
Ibidem.

*ignorare nulli licet, ideo secundum uerbu
domini nostri Iesu Christi abscondi non pos
set.* It is not lawfull for anye

man to be ignoraunte of this
catholyke Churche, therefore
accordyng to the worde of our
Lorde Iesus Christ, it cannot
be hydden, yf it were hydden,
and vnknownen, it were law-
full to every man, not to know
it, and to be ignoraunt therof.
Albeit that this be sufficiente
to satisfie anye perscrutable per
son

the Church

stone, yet you shall reade other
mooste playne sayinges, of the
same Austen. *Non est ista ecclesia oper*
ta, quia non est sub modio, sed super candel
labrum ut luceat omnibus qui in domo sunt.

Aug. to.
7. .dc us
nitate ec
cles. c. 14

Thys church is not hydden
nor secrete for it is not vnder a
busshell or stryke, but vpon the
candylsticke, that it maye
gyue lyght to all beyng in the
house. Whereby it is manifest,
that as a candel kyndled is set
vpon the candelsticke, to be vi-
syble and to gyue light to al be-
yng in the house. So the church
the house of Chryst, is open
and manifest to all, beyng in y
same, you haue therefore (saith
Austen) the church to be sprede
euerie where, and to encrease
vntyll the haruest, (whyche is
the worldes end.) You haue y

Math. 5.

Aug. ibl

D. citre

A treatyse of

citie of the which he that made
it sayde. The Cytie cannot be
hydden, that is set vpon a hyll.

Augusti.
Ibidem.



note

*Ipsa est ergo quæ non in aliqua parte terra-
rum, sed ubiq; notissima est.*

That is
therefore the Churche it selfe,
whych is most euidently kno-
en, not in any particuler parte
onely of the world, but euerye
where and in euerye place.

Therefore Chryste commaun-
ded his faythfulles to cōplaine
vnto the churche vpon suche þ
after due admonyshyon, per-
systeth irreformable, sayinge.

Mat. 18

Dic ecclesie, si autem ecclesiam non audierit, sit tibi sicut ethnicus & publicanus.

Tell the churche, but yf he will
not heare the Churche, take
hym for an ethnycke, and a pu-
blycan, yf the church were not
vysyble and known, it hadde
bene a vayne commaundement
commaun-

the Church

commaūding to cōplaine to it.
To take therfore vanitie from
the commaūdeinēt of Chryst
and to graunte trueth and ef-
fecte to be therin, we must ne-
des confesse his catholicke chu-
rch to be visibler, & that it maye
be as it weare fingre pointed
as appeareth, bye. S. Austen
in this folowynge .

*Nunquid sic ostē-
demus ecclesiam fratres mei, quomodo osi ē
dixit hominibus noua luna? nōne aperta est?
nonne manifesta? nōne obtrinet omnes gētes?*

Augu, in
10. tractu

Shall not we (my b:ethren)
showe the church, as the new
mone is shewed to men? is not
the church euidente? is it not
manifest? rayneth it not in all
nations? To the whyche ma-
nyfest church, he gaue manifest
and visibler ministers, as Apo-
stles Prophetes, euangelystes
pastores and doctours, which

Epist. 4.

D.ii.

are

A treatyse of

Math. 5

are were and shalbe to þ world:
Des ende bysyble and not inui-
sible, for to them Christ said. *Vos*

estis lux mundi You are the lyght
of the world, which cold not be
true, yf they were not sene and
perceiued. If the church be not
sensible, but insensible, then the
sacramentes, the ministerye &
ecclesiasticall offyces, the Ec-
clesystycall mynysters, the vo-
cations to Ecclesiasticall offy-
ces: Hea the worde of **GOD**
woytten and preached shoulde
be insensyble, whyche shoulde
be agaynste Saynte Paule,
saying. Faythe is by hearynge
and hearynge by the worde of
Chryste. Seynge therefore by
these aucthorities, I haue al-
though brefelye: yet sufficientli
proued the catholycke churche
whiche

Rom. 10

the Churche

which is eueri where, to be manifestly known, I will lyke-
wise god helping, proue the sa-
me not to erre in the materall
points of our religiō: although
some corrupte mēbres be ther-
of.

For albeit in this vniuersal
churche, whyche is vnsyble, be
many bad, so well as good, in-
iust as iust, folysh byrgyns, as
wyse, euil sedes, as good sedes
and in the net badde fyshes, as
good, yet we may not thinke y
same catholyke vnsyble Chur-
che, to erre in the necessa-
rye poyntes of Chrystyantye:
no more then dyd the apostles
in ther belcfe, preachinges, &
doctryne, bycause trayterous
Judas was of ther felowship,
we maye no more bynge the
Doctryne

The ca-
tholyke
churche
doth not
erre.

Mat. 25

Mat. 13

A treatyse of

Doctryne, ordinaunces and interpretations set fourth to vs by the vniuersall Chnrche in Doubte, by cause there be some bad therin, then we maye call in doubt the Apostles doctrine bycause euell Judas was of y congregation. If it be an vntrueth to affyrme that all the hole company of Aungelles in heauen, dyd erre, bycause some of them dyd erre and fell from heauen. Who wyll affyrme to be a trueth, the whole multitude of Chyrste hys Churche, whyche the scrypture calleth y kyngdome of heauen, to erre: bycause some euyl chrystians therein do erre. The arche of Noe, an expressed fygure of the Church; hauing therein beastes cleane & vncleane hauing therein also Cham the wicked chylde of Noe

Mat. 13

Gene. 7.

the Churche

Noe, wyth the rest that were good, erred not from the tuition and protection of God, nor were drowned, in the deuouring whaues of the ragynge floude, but was cōtynually in the sure certain and safe custodye of almyghty God, & so preserved & kept in most certeyne safetie, to the full ende of the said floude, shal we then say or thynke, the catholyke churche, of chryst, the verie veretie represented by that arke, to erre and wander from Chryst, and Chryst his regiment, the hed thereof: seing that he is *Seruator* *corp oris sui*. The Sauyour and preseruer of hys body whyche is the Church, as teacheth the Apostle Paul. Seyng Chryst who is veretie, hath ben, is, and

Ephē. i. 5.

A treatyse of

and wylbe contynuallye with
hys church to the worlds end.

Joh. 14.
and. 16.

Seyng (I saye) that the holye
Ghost, the fyne cōforter hath
ben, is, and wilbe without sur
ceasse durynge this worlde re
sydent in the same, to teache it
all the trueth, and therein to
comforte confyrm and esta
blyshe it. At Antioch were cer
teyne Jues, which taught the
Chrystians, that excepte they
were circumcised after y^e ma
ner of Moyses, they could not
be saued, after greate dyspu
tation hadde therevpon wyth
Act. 15. Paule, and Barnabas, y^e Jues
woulde not be satysfied (as
sectes commonly be not) in soo
much that Paule and Barna
bas, wyth others were sente
to the Apostles and senyors at
Iherusalem

the Church

Iherusalem, for the Decision of this question, among the whiche, certayne that had bene of the pharisycał secte, and then christened, affyrmēd that christians ought to be circumcised and that the church shoulde commaund the lawe Moysaical to be kepte, and yet Peter and James, with other the congregation there decreed to the contrarie, that the christians shoulde not be circumcised, and were bolde to say and wypte. *visum est spiritui sancto & nobis. &c.* It pleaseth the Holye ghoste and vs, to burden you with no more, but with these necessaryes. &c. Althoughe in this councell and congregation were some that erred, as they which had ben phariseis,
D.v. yet

A treatyse of

yet we cannot without impie-
tie saye, that the whole holpe
assemblie dyd erre. whiche
truelye dydde saye: it pleaseth
the holpe ghost and vs. wher-
fore to aspyne the whole ca-
tholyke churche of Chryste to
erre in matters of our fayeth,
and necessarelye appurtenaunt
to christian manners, because
some euell be amongst them,
is a wycked sclaunder to the
mystycall bodie of Chryste,
and an vngodlye blasphemye
to Chryste hymselfe, the heade
thereof, yea, and to the holpe
ghoste contynuallye resydente
therein, to whose inspirations
reuelations, instructions, and
regiment, the catholyke chur-
che alwaye is obedyently sub-
iecte, or els the holy gost would
not

the Church

not continually abyde in it,
accordynge to Chrystes pro-
myse, whyche promyse cannot
be vnttrue, for he is faythfull in
all his wordes. So that al-
though that euil be mixt with
the good in the church, yet
we muste not thynke it to erre
in the wayghtye matters, but
to stande to it, as to the pyllar
of trueth, and not to forsake
it, as aduertyseth vs Saynte

Cyprian. *Et si uidentur in ecclesia esse
zizannia, non tamen impediri debet aut fis-
des aut charitas nostra, ne quoniam zizans-
nia in ecclesia esse cernimus, ipsi de eccles-
sia recedamus.*

Although corrupt seeds do ap-
peare, and be sene in þe church,
Yet our fayth or charity shuld
not be lette, molested, nor trou-
bled, so that bycause we se cor-
rupte and noughty seedes gro-
wyng

ps. 140

1. Tim 5

Cip. epi 3
lib. 3.

A treatyse of

§
Eph. 4.

wyng in the Churche, therfore
we should relinque the and for-
sake the churche, but to suffer
the euill by charytie, beyng stu-
dious and carefull to kepe the
vnytie of the spyryte, by þ bad
of peace, as wylleth S. Paule
and rather to be stronge in to-
leratyng the badde, then to be
vngodly in forsaking the good
But forsake not they the chur-
che for corrupte seades, which
for naughty chrystians sake do
denye, refuse and reiecte the
Decisions, Determinations &
ordinaunces of the churche, &
her vnderstandynges of scrip-
tures, and in slaunderynge the
churche to erre in poyntes of
our fayth and of chrysten rely-
gyon, bycause corrupted chry-
stians be amonge the incor-
rupte

The Churche.

rupte. Let vs remember that no man haupnge the ryght vse of hys wyttes, wyl refuse corne, bycause chaffe or cockle is myxt with y corne, no more can he be esteemed a ryght chri styan, that reiectethe the vny- uersall churche of Chryste for y badles sake therin. Forasmuch as they whiche doo forsake the good holesome and true Doc- tryne of any preacher, for hys euill lyfes sake canot be accou- ted obediente to thys com- maundemente of Chryst.

Cmnia quaecunq; dicunt, seruate et facite, que autem faciunt, nolite facere:

Mat. 23

Obserue kepe and do you all thynges, whatsoeuer they doo speake and teache agreea- ble to truethe, but do you not those

A Treatyse of

those thynges, whyche they
worke dissonant from y^e same,
then truelye he that refuseth
the felowshyppe of the iust for
the iniust sake maye not be re-
kened an humble chylde to god
our father, nor to the vnyuer-
sall churchē our mother. As y^e
great house wherin be vessels
not onely of golde, and syluer,
to honoure, but of woode and
earth, also to dyshonour, is not
to be forsaken and refused for
the vesselles sake of dysshonour
therein. No more is the catho-
lyke Churchē, whyche is the
greate house nor her determy-
nations, to be contempned, for
the euilles sake therein permix-
ted with the good, for in the
churchē the good and the bad,
be

1. Tim 2

The Church.

be to gyther as chaffe is with
the corne sayeth Austen.

Mali et boni sunt in ecclesia, sed apud hereticos soli mali sunt. Et c. nos fatemur in ecclesia catholicorum, et bonos et malos esse, sed tanquam grana et paleas.

Aug 109
in 1017.6

Good and euil be in the church
but amonge heretykes be one-
lye euill &c. We graunte in the
Church of catholykes to be
good and bad, but as corne &
chaffe. Here is to be noted that
by Austen among the heretiks
be none good, but in the church
of catholikes, to be not one
ly euell, but also good, yea and
that lyke as corne & chaffe, be
together. For as good corne
suffereth no Detriment ne da-
mage by myxture of the chaffe,
but is rather conserued & pre-
serued good therewyth, lyke
wylle

A Treatyse of

wise the good people receiue
no corruption, contagion, nor
infection in the substance of
theyr religion, by the societie of
the euill.

But rather by continual com
panye, familiaritye and syght
of theyr fructles lyfe, do learne
to detest and abhorre the same
and do vse there leuitie compa
rable to the lyght moueable
chaffe, to the establisshyng of
theyre owne godlie grauitye,
and the inconstant, corrupte &
deformed errors of the iniuste,
to the tryall and confyrmatio,
of theire owne constance pure
and ryghte doctryne. For as
the wicked, euill vseth þe good
workes of the vertuous, so the
vertuous, well vsethe the yll
workes of the wycked, to theyr
owne

the churche

of one exercyse and much profy-
fytte, accordyng to the exam-
ple of **G D D** hym selfe. who
vseth the euylles of the nough-
ty to the exercyse, and profytte
of the good and holy, that bye
the peruersytpe of the euyll, the
good maye profyte, be proued
and tryed: as learne we maye
also by Job, & Thos., whiche
by tempting Sathan receiued 2. cor. 12.
no damage, but were proued &
tried to their muche good, ac-
cordyng to thys of Paule. *vir-*
tus in infirmitate perficitur. Vertue
by infyrmitye as temptatyon,
persecution and aduersitie is
made perfect, stronge, and in-
vynsyble. And as good wheat
being winnowed wth the wind
fro^e y^e chaffe, is manifest & ma-
nyfestly appeareth good, so y^e
C. i. good

A treatyse of

good people, by the stormye
temptation of the euyl, are tri-
ed good, and by the tryall are
manifestly knowē to be good.

Therefore Paule wyrteth

1. Co. 11

*Oportet hereses esse, ut probati manifesti
fiant,* Sectes muste reedes be, &
they whyche be good maye be
known amongst you, for by
scisme, in doctrine, they are stir-
red to learne the trueth, and bi
diuision in luyng, they are
excyted to seke vertue, and to
be the more vggylant in Doc-
tryne, and circumspecte in ly-
uyng, so that the good faythe-
fulles, takethe no more detry-
ment, by the companye of the
badde, then dothe wheate by
chaffe, then golde by the touch
of fyre, thē the patience of Job
and Thoby, by the temptat-
on

the churche

on of Sathan, then Paule by 2. cor. 12.
the sharpe afflyction, messēger
of Sathan, in his body, then y
Apostles by the companye of
traytorous Judas. And for as
much as Sodome had bene
preserved and saued from de-
struction yf therein had bene
but tenne good persones, why
shoulde not we beleue the ca-
tholyke Churche of Chryste,
wherin be innumerable good
to be preserved, conserued and
saued holy pure, & cleane from
the destroying heresies & dam-
nable errours. To be breife, y
holy father and learned Doc-
tour Saynt Austen wyrteth
as foloweth.

*Ecclesia dei inter multam palcam, multaq;
Zizania constituta, multa tolerat, et cas-
men que sunt contra fidem, uel bonam, uis-
tam non apparet, non tacet, nec facit.*

Au. to. 2.

epist. 110

ad Ianua.

cap. 19.

C.ii.

The

A treatyse of

The churche of God ordey-
ned and set among much chafe
and much cockell, doth tolerat
many thynges, and yet neuer-
thelesse it nother approuethe,
nother concealethe, nother
doth those thynges, whych be
agaynst the faith, or good lyfe.

Thus you maye vnderstand,
that the church in and among
the chaffe, which signifieth in-
constant and frutelesse christi-
ans, and cockle, signifying cor-
rupt christians, suffereth mani-
thinges indifferent, infirmities
fraylties and euels not maky-
ng agaynst our faythe, nor con-
tagious to christian manners
for vnyties sake, as Christ dyd
tolerate Judas a thesse and a
traitour, but the churche (saith
Austen) nothere doth, & it selfe,
nother

the Churche

nother allo weth in the badde,
no noz concealeth, noz yet win-
keth at any thyng in any wise
repugnaunte to our faythe or
chrystyā lyfe, especially it doth
not tolerate heretyckes, noz
scysmatykes, bycause theye be
intollerable euyll, for scysme,
byolation of peace, breache of
vnitie, and seperaciō from the
inherytaunce of Chryste, the
churche spredde through al the
whole worlde, and stretchyng
into all ages, be intollerable.

And no meruel, for the church
is the kyngdome of heauen as
teacheth the parable of the net
and of the tenne byrgynnes &c.

Mat. 13.
and. 25

Therefore it erreth not infer-
nally, noz doeth tolerate anye
thyng that is infernall, for the
kingdome of heauen is not the
E.iii, kyngdome

A treatyse of

kyngdome of hell, of falsytye,
scysine, nor herelye, leadyng to
hell, but of verytye, concorde,
and vnytye, bryngyng to hea-
uen. No cause is therfore, why
we should cal the Doctrine of y
whole catholyke Church, in
doute, for no person vnfayned-
ly, professyng Chryste, wyll af-
fyrme any one of the Apostles,
whych were but members, of
hys mystycall bodye, the sayde
churche, to erre in his wryting,
shall then anye chrystyan per-
son holde the whole vniuersall
bodye of Chryste, to erre in the
greate matters, of our professi-
on. Paule was but a chylde, of
oure mother the Church, and
yet we are bound to beleue his
Doctryne, to be true. For christ
spake in hym, as he him selfe
wytnes.

the Church

wytnesseth to the Corynthes,
saying. *An experimentum queritis eius,* **2. Co. 13**

qui in me loquitur Christus? Do you

seke experience of Chryste him
selfe, whych speaketh in me?

Shall not we then beleue the
Doctryne of hys, and our holy
mother the catholyke Church?

Spouse moste obedient to oure
Sauour Jesus Chryst, truth

it selfe: in whom he hath, doth, **Au. 10. 9**

and wyll speake to the worldes **tract. 89**

ende, seynge he promysed to

be in, and wyth her contynual- **Mat. 28.**

lye no lesse tyme. No man can

but beleue it, excepte, any be so

peruerse, that wyll denye the

Church to be hys mother.

To whom S. Cyprian saith.

Non potest habere deum patrem, qui non **Cipri. de**

habet ecclesiam matrem. He cannot **simpl. pra**

haue **G O D** to be hys father,

E. iiii. whych

A treatyse of

whych hath not the Church,
hys mother. Lyke wyse in not
beleuing y church our mother,
we do not beleue god our father
also cōsequently we do degēdre
from all filiall nature, to the a-
bydgement, of our lyues, here
in earth, and to the achiuing of
y lōg endles death in hel, wher
fore let vs w humble obedience
honour our sayde holy mother
the Catholyke Church, in em-
bracing her preceptes, that we
may be longe lyuyng, not one-
ly beneth heare in Earthe, but
attayne also to the longe lyfe,
aboue in Heauen. Hytherto I
haue declared the Church, not
to erre, by cause some euyl per-
sones, be therein, wherewith,
yf any be not satisfied, but doth
further affryme, euery membre
of the church to be a lyer, and
there

the Church

therefore doth infer the whole
vniuersall church, to lye, and
erre. To them Saynt Austen
shall make aunswere as folow

eth. *Deus per seipsum uerax, super deum
uerax, nam per te mendax.* GOD is by
hym selfe true, but thou art tru
by GOD, for by thy selfe thou,
art a lyer, so that although eue
ry person of hym selfe, and by
his vityat nature, be a lyer, yet
by the pertecipation of goddes
grace and truthe in the Church,
manye are true, as well
appeared by the holye Patry
arches, Prophetes, and many
others, before Chryste, his in
carnation, and since that time,
by the Apostles, Dyscyples
and holy Martyres, wytness
yng the truthe wyth theyr
bloude. For elles Dauid hym
selfe

Augu, in
pist. ioh.
tract, i

psa. iij

A treatyse of

selfe had lyed in sayinge. Eue-
ry man is a liar, y^e Euangeliste
Paule, and other the Apostles
had lyed in their preachynges,
and erred in theyr wytynges,
the whych no chrystyan harte
can suffer to be affyrmed, but
admyt, that the Deuyl is some
tyme permitted to haue power
on a synguler and pertyculer
persone in the Church, yet it
followeth not y^e he hath powre
to seduce the vniuersal congre-
gation of chryst, his vniuersal
churche. For where Chryst is,
there cannot the Deuyl be, cō-
syderynge that no agreament
is or can be, betwene Chryste
and Belyall.

1. Cor. 6

But in the vniuersall catho-
lyke church is Chryst, therefore
is not therein the Deuyl, Chryst
is

the Church

is therein, for he promysed vnto the sayd catholyke church; not onelye the spirite of truth, to teache it all the trueth, but promysed hym selfe also verye verytpe, therein to be continuallye euen to the worldes ende.

For that cause Paule calleth the church y^e temple & house of god. In y^e Apocalipse moreouer

Apo. 20.

it is wrytten, the Deuyll to be tyed, and shutte vp in hell, that he nether myght, nor maye seduce the peoples and nacions.

Wherevpon S. Austen wryteth iⁿ his boke *de ciuitate dei*, these

wordes, *Ad hoc ligatus est diabolus in abisso, ut iam non seducat gentes, ex quibus constat ecclesia.*

Au, de ciuitate dei li. 2. ca. 7

Furthermore the Deuyll was tyed and shutte vp in hell, that he myghte not seduce the peoples, of whom consisteth

A treatyse of

sisteth the church. Here ye may learne of Austen, that the Deuyll hath not power to seduce the peoples and multitudes of faithfulles, of whom the churche cōsisteth. After it foloweth

Aug, ibi.

Nec enim dictum, ut non seduceret aliquem, sed nan ut seduce et iam gentes, in quibus ecclesiam procul dubio uoluit intelligi.

It is not sayde, that he shoulde seduce no manne, but that he shoulde not seduce nowe the peoples, in whom vndoubtedlye he would to be vnderstand the churche. Note here, that s. Austen wyrteth, that it was not spokē, that the Deuell shuld seduce no man, for so promysed not Chryst, but that he shoulde not seduce the peoples, that is to saye: the whole congregatiō of the church, to whom onelye

the Churche

ly the spyrite of truth was promysed to contynue for euer.

Thus playne it is, that the Deuyll maye deceyue and seduce some certayne persones of the churche, and yet cannot seduce the whole multitude, and congregation therof. For so longe as an army standeth together in aray, it is impregnable, and inuincible, but deuyded, disseuered, and scattered abroade, it is moost easye to be vanquysshed. Lyke wyse Chrystyans, singularlye, and priuately may sometyme take an ouerthrowe of Sathan: but the mayne army, a host of Chrust, & vniuersal militaunte churche, hath so valyanut, puyssaunt, and experte a captayne in the myddes therof, and that continually, that it cannot

A treatyse of

cannot goo out of araye at any tyme, to take any notable discomfort or ouerthrowe.

1. Co. 10

Non enim patietur uos, tentari supra id quod potestis, sed faciet etiam cum tentatione prouentū, ut possitis sustineri.

For he will not suffre you to be tempted, & assaulted aboue youre power, but so wyll do in the temptation, that you shalbe able to sustaine it, escape it, and to haue good successe therin, so that he can and will kepe his promise,

Mat. 16.

which was, y^e Hel gates should not preuaile agaynst the churche. Whiche promyse he made not, to the perticuler members thereof seuerallye, but to the whole churche buyuersallye. Therfore, although some straglynge, waueryng, and wanderynge Christians, do at any tyme

the Churche

tyme erre, yet the whole congregatiō doth at no time erre, in the weyghtye matters of Christianitie. If the churche maye erre, then maye Chryste and the holy ghost erre, which be respaunt therin, then is not the Churche buylded vpon an immoueable rocke, stone, and fundatyon, accordyng to scripture, then is not the Churche, the pyller and fyyme vpholder of trueth, then cannot the churche say truely, it pleaseth the holy Ghoste, and vs. then is not Chryst the Sauyours and preseruer of the Churche, hys body, whych to beleue were to muche vngodlye, but Chrysostome sayth. *Homini si bellum inferas, forte uinces aut forte uinceris, ecclesiam uincere nulla uis poterit.*

Mat. 16.

1. Tim. 3

Act. 15.
Ephes. 5
Chris. to.
1. ho. 20.

If

A treatyse of

yf thou warre vpon a manne,
perchaunce thou shalte ouer-
come, or be ouercommed, but
no power forse or strength can
ouercome the churche. Where-
bye you maye wel vnderstand
that a perticuler persone of the
Churche maye be conquered,
but not the whole catholycke
churche

Au. to .2.
epif. 169

*Non deerit enim dominus ad
tuendam ecclesiam suam.* For our lord
wyl not be wantyng to defēd
hys churche whych he bought
and purchased wyth no lesse,
then wyth hys owne moſte
precyous bloude, the infallyble
euydence of hys deare loue to-
warde it, which will not suffer
it vnarmed and withoute his
Defence. Wayne therefore be al
ſcylmatycall rebellyons conspi-
rynge against the ſame. Thus
thyg

the Church

thys synysed, I thinke it expedient to open to you the infal-lyble tokens, whereby ye may know and infaliblye Discerne the catholyke Church, from y^e factious church of scylmatiks which tokens (amongest others that I do omit by cause our aduersaryes, moſte vntrewe do chaleng to be among them where in dede they nother are nor can be, but in the catholike church) be these thre, vniuersalitye, antiquitie, and vnitie.

Uniuersa-
litate.

The fyrste token whyche is vniuersalitye, although I haue proued sufficyentlye before, in Declaryng where the Church is, the whyche I praye you nowe in thys poynte also to haue in memoire, yet I wyl byselye saye somethynge more
f. for

A treatyse of

for it. The scysmatycall churches, be but partyculer multitudes in partyculer places, as the Donatystes in Affryke, the husseytes in beame, the Lutheraus in some certeyne prouinces of Germany, and the Sacramentaryes of late heare in Englande, wherfore it is most certaine, that our late partyculer church, was not the church of Chryst, whyche is catholike that is to saye, vnyuersal thoroughoute all the vnyuersall world, as ye may perceyue by the promyse of God, made to Abraham, whych is thys.

Gen. 22.

In semine tuo benedicentur omnes gentes.

Gal. 3.

All natyons shalbe blessed in thy sede, that is to sai, in Chryst as interpretethe it, S. Paule in hys Epystle to the Galathians

the Churche

ans, so that by God his benediction through al nations.

A solis ortu vsq; ad occisum ~~unus est~~ nos

men domini From the rysyng of y Pla. 118

sonne to the goynge downe of the same, the name of our lorde is prayled and glorifyed, as wytnesseth the Prophet Dauid. Accordynge wherevnto Chryst sayde to hys Apostles.

Et eritis mihi testes in Iherusalem, et in omni Iudea et samaria et usq; ad ultimum terre. Actes. 1.

You shall wytnes me in Ierusalem, in all Iurye Samarye, and so in all places vnto y vttermost partes of y worlde. Thus ye maye perceyue that our hed Iesus Chryst renewed not, nor newly builded his mysticall bodye the churche, to be included wythin any pertyculer corner or part of y world

A creatyse of

but to be vniuersall in Iheru-
salem in all Iury in Samarie
and from thence in all realmes
and countreys even to the ex-
treme partes of the Earth, af-
ter the auncyent prophesy of þ
sayd good kynge and prophete
Dauid, whych is thys. *Domina s-*
biuit a mare usq; ad mare et a flumine, usq;
ad terminos, orbis terrarum. (He mea-
nyng Chryst) shal rule from sea
to sea, and from the sea vnto þ
extreame endes of the worlde,
and therefore Saynte Ihon
the Apostle sayeth. *ipse est propiti-*
atio pro peccatis nostris, non pro nostris
tantum sed pro peccatis totius mundi.
(he meanyng Chryste) is the
propitiatio for our synnes, and
not for our synnes onleye, but
for all the synnes also, of all the
whole world, that is to saye of
all

Pla. 71.

1. Ioh. 2
Aug. tra.
5, in epist
Iohan. 2.

the Church

all faithfulls dyspersedde thorough the world as vnderstandethe it **S. Austen.** The same doctryne, **S. Paul** taught the **Romaines**

Per quem accipimus gratiam et apostolatium ad obediendum fidei in

Rom. 1.

omnibus gentibus pro nomine eius. By whom we haue receiued grace and thapostolicall embassye.

That by fayth hys name may be obeyed, in all nations and countreyes: by these and other greate nomber of scryptures, all and euery catholyke writer affyrmethe the Church to be vniuersall, and not nacionall, not I saye affyred to this or þe nacion. Whereof ye shall here that olde aucthor **Irene-**

us. *Ecclesia per vniuersum orbem usq; ad fines terre seminata, et ab apostolis et Discipulis eorum accepit eam fidem, que est in vnum cum.* The Church be-

Iren. li. 1.
cap. 2.

ynge

A treatyse of

ynge sowen and planted thro-
ro we out the vniuersall world
to the furthpest endes of the
same, receyued of the Apostles
and of theyr Dysciples, that fai-
eth whych is in one God. The
selfe same saying hath Epipha-
nius in hys fyrst boke of his se-
cond Tome, so that I shal not
nede to rehearse it, but nowe
here that greate clerke Saint

Aug. to.
2. ad bo-
ni. ep. 50

*Ecclesia catholica sola est cor-
pus Christi, cuius ille caput et saluator cor-
poris sui, extra hoc corpus, neminem, uiui-
ficat spiritus sanctus*

The vnyuersall Church, one-
lye is the body of Chryst, wher
of he is the hed and the Savi-
our of hys body, out of this bo-
dy the holy Ghost gyueth lyfe,
to no man. By this we are tau-
ght, corner & partyculer church
• ches

the Churche

ches, not to be the body of christ
but the catholyke & vniuersal
Church onely, & that out of the
same, catholik & vniuersal chur
che, the holy Ghost gyueth lyfe
to no man. Let vs therefore be
ware of corner churches, wher
in is not the lyfe gyuing spirit,
and earnestly followe y^e coun-
saile giuen by the same Austē,
whych is thys. *Nec eos audiamus qui
sanctam ecclesiam quæ vna catholica est, ne-
gant p^{er} orbem esse diffusam.* Let vs
not here them, whych do deny
the holye Churche, whych one
ly is vniuersall, to extend tho-
rough the whole world, where
fore it is manifest, that corner
Churches, in thys or that nati-
on dyssentyng in relygyon fro
the whole not to be the chur-
che, nor of the church of christ

Augu. de
agone
Christia.
cap, 29

A treatyse of

Mat. 13

for Chryst sayd not that Geneva or thys, or that countrey is the fielde, but sayd þ vniuersal world is þ fylde, wherin þ seds of god vniuersalli is sowē doth and shall growe vntyl haruest the worldes end, which if they dyd remembre, they would not saye that Geneva or thys or þ country onely hadde receyued gods worde, but that in euery countrey through all the vniuersall worlde, it is embraced, consydering that by Salomō

Psa. 14.

In multitudine populi est dignitas regis.

The honoure of a kynge, is in the ample multytude of people, and contrarily in paucitye or fewe is the debilitie & weakenes of a king, if we therfore wyll acknowledge our heauenly kyng to be of honoure & puiſ-

the Churche

puissaunce, we muste confesse
hym not to be a pertyculer oꝛ a
nacionall king and hed of this
oꝛ that nation onelye, but to
reygne in euery countrey thro-
rough the whole world, except
we shoulde saye that Chryste
hath lost hys inherytaunce the
vniuersall churche, spred thro-
rough the vniuersal worlde,
and that he is dreyuen to a cor-
ner of Germanye, to be but a
dymme anguler kyng, oꝛ coun-
tye, whych were a playne blas-
phemye, soo that, whatsoeuer
multytude settythe fourthe a
doctryne dysseyntynge from the
vniuersall doctryne of the vni-
uersal Churche, maye well be
iudged, not to be of the catho-
lyke Churche of Chryst. Of the
whych churche we be sayeth.

Vincentius Lirinensis. Si hanc fidem uerā
esse

psal. 2.

Lirinens.

A treatyse of

*Te faciamus, quam tota per orbem terræ,
conficetur ecclesia.* **W**f we confesse
thys fayth to be true, whyche
the whole Churche through þ
whole worlde dothe confesse.

Agayne. *Si id teneamus, quod ubiq; cre-
ditum est.* **W**f we holde & kepe
that, whiche is euerye where,
and in euery country beleued.
Some peradventure wyl in-
ueye agaynst this, sayenge.

Luk. 12.
Math. 7.

The flocke of Chyste is lytle,
and the way to lyfe is narrow,
therefore the churche cannot
be large and greate. To that
aunswereth that holy and re-
nowmed father S. Austen in
his eppistle, *ad Vincentium*, agaynst

Augu. to
2 epi 48.

the Donatistes, *ipsa est de cuius pau-
citate dicitur in comparatione multorum
malorum. Quia angusta et arcta uia est,
que ducit ad uitam, et pauci sunt qui ambu-
lant in illa. Et rursus ipsa est, de cuius mulo-
titudine*

Gen. 22.

the Churche

ritudine dicitur, sic erit semen tuum, sicut stelle celi, et sicut harena maris, iidem quippe fideles sancti & boni: et in comparatione plurimorum malorum, pauci, & perse ipsi multi sunt, quia multi filij desertæ, magis quam eius, quæ habet uirum, & multi ab oriente & occidente uenient & recumbent cum Abraham Isaac & Iacob in regno cælorum. Et exhibet sibi deus populum habundantem, emulatorem bonorum operum, & multa milia, quæ numerare nemo poterat, uidentur in Apocalipsi, ex omni tribu et lingua in stolis albis, palmisq; uictoricibus.

Gala. 4.

Math. 8.

Apoca. 7.

That is the churche, of whose fewnes it is spoken in comparison of manye euyll. For the streight and narrowe way is, whiche leadeth vnto lyfe, and fewe there be whiche walcke in it: and contrarylye, that is the church, of whose multitude it is sayde, so shall thy seede be as the starres of the firmamēt,
and

A treatyse of

and the sande of the sea, for the same faythfulles be holye and good, and in comparison of manye euell, be fewe, and by themselves the same be manye: for the chyl dren of her whyche is desolate of a husband, be more in nounce, then the chyl dren of her which hath a husbnde, and manye shal come from the East and from the Weste, and shal rest with Abraham Isaac and Jacob, in the kyngedome of heauen, and God doth exhibite vnto hym selfe an abundance of people, followers of good workes. And many thousandes, whom no man can number, be sene in the apocalypse, of all and euery trybe, & tonge, in whyte robes, and victorius palmes. Here is to be noted, that

The Churche.

that S. Austen affyrmeth the catholyke churche of Christ, to be of a fewe noumber, yf it be conferred with the euill multitude, whiche beyng compared to the good, incomparably in number do excede. The pylgryms and sober passengers, thozoughe the narrowe waye, are but a small multitude, beyng compared vnto the huge noumber, raungynge and rouyng thozoughe the breade wayes. Christe his redolente flocke of meke lambes, is but a lytle flocke, in comparyson of the greate stynckynge hearde of the deuyls sturdy rammishe goates, but yf the streyght passengers thozough the narrowe waye, and the lytle flocke of Christ, be accompted by them selues

A Treatyse of

sehues, without collation, and
comparison to the euyl, wan-
derynge thozoughe the broade
waye, they be manye and innu-
merable, lyke as be the sterres
in the fymament, and y^e sande
in the sea, as moost manifestly
appeareth by the scriptures a-
boue alleged of the sayde Au-
sten, and is truely called by the
Prophete Dauid *Ecclesia magna*,
the greate church and congre-
gation, because it extendeth in
to all the furthest partes, and
borders of the worlde, and by-
cause it conteineth many thou-
sandēs whom no man can nō-
ber, as is alledged oute of the
Apocalypse.

Pla. 21.

Antiqui-
tas.

Nowe to the second token
which is antiquitie or aūcietie
wherby ye may descerne y^e aū-
ciente

The Church.

cient catholyke Church, & my-
sticall body, of our sauyour Je-
sus, from the late spronge vppe
anguler Churches, whereof
Sathā is the hed, for the chur-
che whereof Chryst is the hed,
is of suche antiquitie, & he him-
selfe, whyche is. *Antiquus dierum*, & **Dani. 7.**
olde auncyent, and which sayd
Antequam Abraham fieret, ego sum.

Before Abraham was made,
or borne, I am, dyd founde it:
and that before anye wyrtten
Scriptures, for Adam, Eue,
Abell, Seath, Noe, Abraham,
Lothe, wyth many other faith-
fulles, ware before Moyses, a
longe tyme, before the cōmaun-
dement, wyrtten in stonpe ta-
bles, and before Scriptures,
wyrtten in an outwarde sub-
staunce. And the same Church
Christ

A Treatyse of

Mat. 16.

Chryst beyng bysyble heare in
Earth, acco:dyng to hys pro-
myse, mentioned in Mathew,
whych was, vpon this rocke,
and fyrm foundation, I will
buyld my Churche, dyd newe
lye edyfy, renewe and repaire
out of hys owne syde, as wytnes-
selleth Saynte Chrysostome,
sayeng.

Chrys., to.

2. homil.

ad Neos

phitos 16

libero. 10

4. sermo.

de resur.

domini.

Prosper.

de promif

et predic

pat. 1. ca 1

*Ex latere suo Christus edificauit ecclesiam
sicut de latere Adam eius coniunx Eua pro-
lata est. Nam hac de causa Paulus quoque
testatur dicens. De corpore eius et ossibus
eius sumus, latus uidelicet illud significans,
nam sicut de latere illo, Deus fecit feminam
procreari, sic et de suo latere Christus aquam
nobis et sanguinem dedit: unde repararetur
ecclesia. Chryst builded his chur-
che oute of his owne syde, lyke
as out of the side of Adam his
wife Eue was brought fourth
for Daule also wytnesseeth, for
that*

the churche

that cause saying, we be of his
body and of hys bones, sygni-
fyeng surely hys syde. For as
God dyd procreat the woman
oute of the same syde, euen'soo
Chryste gaue out of hys owne
side, water and bloude, where-
by the church should be repai-
red and renewed, so that al the
fyrst ozygynall beyng of chryst
his church, was not originally
begone, euen at the giuyng of
water and bloude, oute of hys
syde, but the newe buyldynge,
reperation, and renewynge
thereof, as sayeth the Prophet
Amos, & Sainte Chrysostome,
and the reedifyng to a perfec-
tion, accordyng to thys of Da-

Amos. 9
2 etc. 16.

uid. *Deus uirtutum respice de celo, et* *Psal. 79.*
Vide, et uisita uineam istam, et perfice
eam quam plantauit dexteratua.

Loke Downe o God of power
G. from

A treatyse of

from Heauen se and bysyt this
byneyard and make it perfect
whych thy ryght hande hathe
planted, Thus the Propheete
desyred not the extirpation of
godds olde byneyard, and the
plantynge of a newe, but desy-
red the perfectynge of the olde,
by hys myghty power, al rea-
dy planted. The whych byne-
yarde is the Churche, as affir-
meth the Propheet Esay. *Vinea*
domini domus Israell. The vineyard
of our Lorde is the house of Is-
raell, and the Chrystyans be y
spyrtyuall Israelytes.

Esaye. 5.

Thys spyrtyuall byneyarde
Chryst hys churche, is newlye
buylded and brought to a per-
fection, by propagation, dila-
ting, and enlargynge the same
out of Iurpe in to all regyons
and contreies, by corraecting
and

the church

and couplynge the Jewes and
Gentyles, the olde church and
the newe together in one, him
selfe being the hed corner stone
by repayrynge and renowyng
it with a more habundante spi
ryte, wyth a more plentythe of
grace, wyth open verytyes, to
a newe and perfect lawe, new
and perfect sacramentes, with
newe priestehood, and newe
perfect sacrificy. the olde imper
fectes beyng abolished. And
so the churches old woꝛne gar
mentes the fygyres put of, she
proceeded not into a corner, but
into all the worlde, not vnder
a beyle couertelye, hyddenlye,
and inuisiblie, but manifestlie,
openlye, and vysiblye, adorned
wyth a newe vysyble habyte,
& tyre, as it were wyth a newe

Ephes. 3

G.ii. Distinct

A treatyse of

Galat. 4. Distynct shape from her selfe, in her olde forme before the fulnes of tyme vnpolished yea she came fourth of Chryst his side all perfect and newe in the water and bloude, guyshyng oute of hys sayde syde.

Eph. 5. For Paule sayth, that Chryst gaue him selfe euē to death for his Church, to sanctify it, cleansing it, in y^e lauacre of water by y^e word of lyfe, & dyd washe vs from our synne in hys bloude,

Apoc. 1. as teacheth Saint Ihon. And as the Church was fyrst buylded before the wrytten scryptures, of the olde Testamente, so was the same reedified, repaired, and renewed before the wrytten Scrypture of y^e newe Testament For Chryste & hys Apostles preached, before that
any

the Churche

any externall wytyng or prin-
tyng was therof, as it is most
playne to all men, exercysed in
readyng of Scrypture, and y
auncient learned writers. And
yet no true chrystyan woll de-
fend the doctryne of Chryste, &
of hys Apostles then vnwryt-
ten to be vntrue, but to be of no
lesse verytpe vnwrytten, then
after beyng wrytten. For it is
not true, bycause it is wrytten,
but bycause Chryst (who is ve-
rytie) spake & taught it, which
verytpe vnwrytten aunciette
to the veritie, after writtē, toke
not aucthoritie of y after writ-
tē verity, for then Chryst beyng
Mayster, and his worde vn-
wrytten taught by mouth ones-
ly, had taken aucthoritie of the
worde after wrytten by Ma-

G.iii.

the we,

A treatyse of
the we and Ihon, but hys Apo
stles and seruautes, yea and
of the writtē word by Marke,
& Luke, but Dyscyples to his
Apostles, y which notable incō
uenience to auoyde, we muste
rather affyrme the wrytten
worde by the Dyscyples and
minysters, to receue credence
and estimatyon of the vnwrit
ten worde taught by Chryste
hym selfe there mayster. And
that bicause the worde writen
was, and is conformable and
agreable by the testimonye of
the church, to the auncient vn
wrytten word, which the sayd
churche had receued of Chryst
true the hym selfe. Soo that y
wrytten truth came not after
to bynge aucthoritie to the
vnwrytten, but godlye to ad
monyshe

the Church

monyshe, put in mynde, & witnes to the chrystian posteritie, that the church auncient to þe wyrtten worde, had receyued the same of Chryst hys mouth, and vsed it, before the outward wyrtynge thereof, and that we shold beleue Iesus to be Christ the very sonne of god, and that so beleuyng we myghte haue lyfe eternall by hys name.

Wherefore the antiquyte of of the Church, is not to be reiected, but moste reuerentlye & obedyently to be embraced, as teacheth that great clerke S.

Basyl. *Veneranda sunt uetusta dogmata, quod ob antiquitatem, ceu canitiem quādam, habeant quiddam reuerendum.*

Basil. de
spū sancto

The auncient decres and ordinaunces, are to be reuerenced, bycause for their olde antiquitie, and as a man myght saye,

¶.iii.

for

A treatyse of
for theyr hore auncietye, they
haue certayne great reuerente
matter in them.

Ecl. 6.

That notable wyse manne
Jesus Sirache gaue this com
maundement.

*Non te pretereas
narratio seniorum. &c* Forget not
the saynges of the elders for
they haue learned the truthe
of there forefathers, & of them
thou shalte learne vnderstan
dyng, and thou shalt learne to
geue whā nede is, a wise aun
swere.

Shall we then contrary to
Goddes word leaue our aun
cettes, and elders, to followe
the fonde saynges, of oure in
constant and rashe yonglyngs
and yong phantastycall ima
ginations, whych Jesus Sy
Pro. 22. rache, maketh wyse Salomō,
in

the Church

in his pꝛouerbs. *Ne transgrediaris terminos antiquos, quos posuerunt patres tui.*

Pass not out of the olde auncient borders, whych thy forefathers hath appoynted. The borders and lymytes vndoubtedly he dothe passe and transgresse as wyrteth that holye & learned clerke Alexandꝛe the

Alexa. 1.

fyꝛst. *Qui statuta patrum postponit atq;*

epist. 1.

confundit. The whych regardeth not but omitteth confoundeth, and dysordereth the Determy- natiōs of our auncient fathers

The scripture commaundeth vs to be myndefull of olde auncient tyme passe, and to aske our forefathers, & they should tel and teach vs, but now some endeuoꝛynge to tourne antechrystly the rootes of trees vꝝwarde, to sette the carte before the

Deu. 32.

A treatyse of

**the howses, to make all ryght or
Dre preposterous, and to con-
founde all Chryst hys ordinati-
ces and doctrine, do teach con-
trary to Chryst, to contempne
antiquitye as dotage, and to
aske and beleaue the inuenile
successoures, bearinge men in
hand, dampnable ignorance,
to be in our holi learned aunci-
ents, a knowledge with wise-
dome to be in their after com-
myng posteritye, to thend that
chyl dren shuld contrary to the
scripture, sette their fathers to
scole. It is therefore verye no-
table, that by scripture it selfe,
we are premonysed, taughte
and commaunded to be ware
and cyrcumspecte, that in no
wyse we byolate the lawes, or
dynaunces, and Determyinati-
ons,**

the Church

ons of oure holye forefathers,
but wyth reuerente obedience
to obeye and followe them, by
cause next vnto goddes holye
worde, and hys catholyke chur
che, our most comfortable god
lye and infallyble staye, con
systeth in them, persistynge in y
vnytie of the Catholyke faith,
and the same hath delyuered,
vnto their successours, as thou
ghe it were with one penne
wrytten. If therfore any ques
tion or doubte doo aryse, wee
must (sayeth that olde wryter,
Lirinenfis) haue recourse to the vin. Lir.
sayinges of our holye fathers,
whych in their seuerall tymes,
contynuyng in the vnytye of
Chryst hys churche, hath bene
approued maister, and therfore
y auncient learned father Leo,
writeth

A treatyse of

Leo epist
ad Marti
nam Au
gustin.

wryteth as foloweth. Qui etiam
si principis meritis optunoq; iudicio, legi
time sui, set ac solemniter ordinatus, contra
reuerentiam tamen canonum paternorum,
contra sancti spiritus instituta, contra anti
quitatis exempla, nullis posset suffragijs ad
iuuari. Whosoever althoughe he
beyng of excellent meryte and
of excellent iudgemente were
leasfully and solemnely ordred,
yet doying agaynst the reuerēt
canons of our auncient fathers
agaynst the ordinaunces of y
holy Ghost, agaynst the exam
ples of antiquitye, he can by no
suffragies, be holpen. Marke
heare I praye you, that thys
synguler clarke, of our aduersa
ries, neuer reprovied, affirmeth
amongest other thynges, that
agaynst examples of antiquiti
we can bi no suffrages nor prai
ers

the Church

ers be holpen. Wherefore in the
name of our sauoure Iesus
Chryst, let vs bannysh and ex-
yle all the prophane newe doc-
trynes, accordyng to y^e mynde
of Paule in Tymothe, who
commaunded vs not to eschew
antiquities, nor olde nor aunti-
ent, but newe Doctrynes, seing
therfore newe Doctrynes are
to be auoyded, antyquity is
to be embzased, and seyng by
Paule that newe Doctryne is
prophane, antyquity must nedes
be sacred and holye, the whych
sacred antyquitye (saieth Vin-
centius Lyrnensis) an olde
aucthor we shall folowe

*Si ab his
sensibus nullatenus recedamus: quos sanctos
maiores ac patres nostros celebraſſe manifes-
tum eſt.*

Vincenti,
us.

If that we do by no meanes
go backe from those vnderſtā-
dynges

A treatyse of

dinges, & iudgementes, whom
it is playne our holy aunciet-
tours, and forefathers, to haue
preached and publyshed.

Of the same antiquitie Saint
Paule admonished the Cor-
inthians saying: If any man
appeare to be contentious, he
must vnderstand that we haue
no such custome, nor the church
of God, whereby it is mooste
playne, that the church of God
in S. Paules tyme dyd much
and highly esteame customes,
how much more then shoulde
auncient customes, prescripti-
ons, and traditions deryued,
deduced & brought from chry-
stes primatyue Church, to the
next age, and so frō age to age,
contynuallye vntyll thys pre-
sent, be much esteemed, earnest
lye

the Churche

ly embraced, and reuerentlve
obeied of vs in these latter daies
wherein many arrogant hedes
are desyrus of neuer receiued
doctrines, procedyng of proud
singularitie, cōtrary to our euer
approued and receyued doc-
tryne, religion, customes, pre-
scriptions and traditions euen
from the begynnyng.

The whych Saint Iherome,
hauing in muche remembrāce
sayd reuerentlve. *illam senectute*

*Ieron. ad
Oceanum
et pama*

bo fidem in qua puer natus sum I being
an olde man, wyl kepe y fayth
that I a chylde was borne in,
knowyng ryght well not ones-
ly vnyuersalycie, but also anty-
quytie of the vnyuersall Doc-
tryne and relygion to be a sure
and an vndouted token of the
catholyke Churche, and there-
fore

A treatyse of

foze he dyd wygth vnto The
ophilus. *Scito nobis nihil esse antiquius,*

*Ihero. in
Theophi
lum,*

*quam nec Christi iura, nec patrum transire
terminos,* Knowe thou O Theo-
phile, nothyng to be vnto vs,
more acceptable, than not to
transgresse & passe the lawes,
of Chryst, and the determina-
tions of our forefathers.

Galat. 1.

And no merueyle for Paule
hym selffe called inmedyately
by Chryst, and bountifully brea-
thed wyth the Holye ghozte,
ascēded to Iherusalē to know
hys auncestres and predyce-
sours the apostles, and to con-
sulte wyth them, lest he hadde
renne in bayne, that is to saye,
lest he had not beleued as they
beleued and had not preached,
as they preached.

*Tertulli.
contra
Merchio
nem, li. 9.*

Forasmuch as Paule so nota-
ble

the Churche

ble Apostle, and the chosen vessel of Chryste, dyd soo much esteame the auctoritie of hys aunciettes, with the whyche he desyred to aduaunce his faith & preachinge, howe much more then shall it become vs ignorant and graceles, in comparison, to obeye and folowe the vniuersall antiquitie of the catholyke Doctryne, an infallible sygne of the catholyke Church? And not to enclyne to a Doctryne neuer receyued nor practysed in Chryst hys vniuersall church, but in all ages, and in all countreyes, professing Chryst, iustly condemned for heresye. Therefore most plaine it is, the late Doctryne heare in Englande, not to be a sounde, but a corrupte Doctryne, not catho-

H.i.

lyke

A treatyse of

lyke, not vniuersal, but party-
culer and, pertiall, not ackno-
ledged, nor knowen, but stra-
unge to Chryst his auncient ca-
tholyke Church, the onely trea-
sure house of GOD, and of the
ryght wourshyppying of God.
Here bicause I wold be loth to
be tedious, I wyll surcease to
speake any more of antyquyty,
and procede to the declaration
of the thyrde sygne, whych is
vnytie. Where is not consent,
vnytie, and agreament in doc-
tryne, there is scisme, diuision,
and heresye. Wherefore the
catholyke Churche (whereof
Chryst is the hed) who is oure
peace, and hath made of bothe
Iues, and gentyles, before dy-
uyded, in relygion, one bodye,
is not a myshapen, confused, &
Dysol-

¶ Untie

¶ Ephes. 2

the Church

disordered multitude, but it is
a conuocation, moste ordrelve
shapen, of moste consonant or-
dre, and proportion, and that of
beleauyng people, buyted and
lyncked togyther in one religi-
on of our Sauour Chryste, by
one fayth and his visyble sacra-
mentes, and therefore the Apo-
stle Paule taught the Coryn-
thyans, broughte then by false
teachers, into scysme, to em-
brace vnyte, saying. *Obsecro uos
per nomen domini nostri Iesu Christi, ut id
ipsum dicatis omnes, et non sint in uobis scis-
mata, sitis autem perfecti in eodem sensu, et
in eadem sententia.*

Aug. 80e
Faust. lib
9. 11. 11.

1. Cor. 1.

I exhorte you in the name of
our lord Iesus Chryst, that ye
all saye one thyng, and that
there be no scismes among you
but be ye perfect in one sence &
one mynde. The same vnyte

W. ii. Paule,

A treatyse of

Paule teacheth by the similitude of a corporall body, which as it is compact of many members, in such a harmonye, that ther is mutual cōmunion & participatiō of cōmē & mutual nouriture cōmoditi & helth among them, euen so the mysticall body of our Sauoure Jesu, the Church, is knytte together in one spirytuall socyete, wyth suche a vnyte, that there is a common and a mutuall participation, of the whole mysticall body, the vniuersal church in those spirytuall thynges, whyche be spirytual nouriture of the soules, in chrystian religion, vnto the atchyuyng of lyfe eternall, scysme and contentiō be so contrary vnto the vnyte of Chrystes Church, & Paule dyd wyte vnto the Co

the Churche

rynthyans, beyng in diuision
and contention, these wordes
ensuyng.

I. Co. 11

*Siquis autem uidetur contens
tiosus esse, nos talem consuetudinem non
habemus, neq; ecclesia dei.*

If any
man do appeare to be contenti
ous, he must knowe þ we haue
no suche custome, nether the
church of God. Note here that
contention concernyng faythe
and chrysten life, is not among
the catholykes, the vniuersall
congregation of God, accusto
med to vnitie, and not to con
tentious diuisiō. And therfore
we reade in scrypture

Psal. 67.

*Deus qui
inhabitare facit vnanimis in dcmo.*

It is god whych maketh peo
ple of one mynd, to dwel in his
house, whych is the Catholike
Churche.

wherby it is most manyste
that scysme, diuysion and contē

þ. iii.

tyon

A treatyse of

tyon be manyfest sygnes of the
vnleafull assemblies of herety-
kes, and vnity the most vndou-
ted and manyfest token of the
leafull and godly congregati-
on of faythfulles, y^e whych vni-
tie plainlie to declare, the scrip-
tures affyrme to be but one
church as ye maye reade in the
genesis. We had but one arcke
the expresse fygure of y^e church,
therfore Chyste hath but one
churche, that the veryty maye
aunswer the figure. Also in the
seconde booke of Moyses it is
written. *In vna domo commeditur agnus*
The lambe shalbe eaten iu one
house, the which house Saint
Cyprian vnderstandeth to be
the churche, saying. *Vna domus est*
ecclesie in qua agnus editur. There is
one house of the churche in the
whych

Gene. 6.

Cipri. de
coena do-
mini.

the Churche

whych the lambe is eaten.

The lyke saying hath S. Austen addynge vnto Churche, this worde Catholyke, which is thys. *in una domo agnus comeditur, quia in una ecclesia catholica uera hostia redemptoris immolatur.* The lambe is eaten in one house, bycause the true and very hoste and oblation of our redemer, is offered in one catholyk Church. Thus Saynt Austen teacheth to be but one churche, and the same to haue the tytyle of Catholyke, whych sygnifyeth vniuersall, to the condemnation of the particular Churche, of scysmatykes, and in the same one catholyke Church not a figure of oure redeamer, but the verye true hoste of our redemer, to be offred. The whiche catholyke Church

Aug. de
sermo. de
uigil. pen
tec.

A treatyse of

Gene. 6.

Cipri. de
coena do-
mini.

tyon be manyfest sygnes of the
vnleasfull assemblies of herety-
kes, and vnity the most vndou-
ted and manyfest token of the
leasfull and godly congregati-
on of faythfulles, y^e whych vni-
tie plainlie to declare, the scrip-
tures affyrme to be but one
church as ye maye reade in the
genesis. We had but one arcke
the expresse fygure of y^e church,
therfore Chyste hath but one
churche, that the veryty maye
aunswer the figure. Also in the
seconde booke of Moyses it is
written. *In vna domo commeditur agnus*
The lambe shalbe eaten iu one
house, the which house Saint
Cyprian vnderstandeth to be
the churche, saying. *Vna domus est*
ecclesie in qua agnus editur. There is
one house of the churche in the
whych

the Churche

whych the lambe is eaten.

The lyke saying hath S. Austen addynge vnto Churche, this worde Catholyke, which is thys. *in una domo agnus comeditur, quia in una ecclesia catholica uera hostia redemptoris immolatur.* The lambe is eaten in one house, bycause the true and very hoste and oblation of our redemer, is offered in one catholyk Church. Thus Saynt Austen teacheth to be but one churche, and the same to haue the tytle of Catholyke, whych sygnifyeth vniuersall, to the condemnation of the particular Churche, of scysmatykes, and in the same one catholyke Church not a figure of oure redeamer, but the very true hoste of our redemer, to be offred. The whiche catholyke Church

Aug. de
sermo. de
uigil. pen
tec.

A treatyse of

Joh. 10. Churche, Chryste also calleth,
Rom. 12 *Vnum ouile.* One folde & flocke, &
Ephes. 4. Paul both to the Romanes, &
 also to y^e Ephesyans, affirmeth
 the multytude of faythfulles to
 be one body, and therefore **S.**
Aug. cōt Austen agaynst the Donatists
Donatist sayeth. *Vna est ecclesia, que sola catho-*
li. 1. ca 10 *lica nominatur.*
Ephes. 2. The church is one which only
 is named catholicke, for y^e vni-
 on whereof Chryst becam the
 hedde coppelinge corner stone,
 wherupon and by whome the
 vniuersall edyficier the vnyuer-
 sall churche of bothe Iues and
 Gentyles, shoulde be buylded,
 brought, and reconsyled in to
 one body. To be brefe. Epipha-
 nius a notable greeke wytyer,
 hath wrytten of thys vnytye
 as foloweth. *Ecclesia velut vnus*
habet

the Churche

*habet animam et idem cor, et predicat, docet
et tradit, velut vno ore predita.*

Epiphani.

10. 2. li. 1.

Iren. li. 1.

capi. 7.

The Churche hath as it were
one mynd and one hart, & prea-
cheth, teacheth, & giueth tradi-
tions as it were endued wyth
one mouth, as had the prima-
tyue Church, by this testimony
of Luke folowynge. *Erat omnium*

Actes. 4.

qui credebant cor unum et anima vna. Of
all whych did beleue, was one
hart and one mynd. So much
dyd Chyste our head requyre
vnytie in hys Churche, that he
requyred it in two or thre, and
to the made most comfortable
promyse saying. If two of you
doo agree vpon earthe of anye
thyng, whatsoeuer they aske,
it sha. be gyuen them of my fa-
ther, whyche is in Heauen, as
was vnto the three Chyldren,
agreyng in one fayth, in þ bou-
nyng

Mat. 18.

Dani. 3.

A treatyse of

nyng furnace. To commend
amonge other godly thynges
vnto vs thys moſte neceſſarye
vnytie, our peace maker Jeſus
Chryſt, ordeyned his very real
body and bloude, in thoſe thin-
ges, which be of many reduced
and brought to one, as in brede
and wine, for of many graines
is made one breade whych eu-
dentlye proueth an indiuiſible
ſocietie, & an inſeparable vny-
ty to be in and among þ whole
vnyuerſall multytude of bele-
uyng people, ſpredde abroad
in al the worlde, whych notw-
ſtandynge theyr corporall dy-
ſtaunce, be broughte into one
bodye by conſente of myndes,
vnitie of faith, of Sacraments
and of charytye, the bande of
peace, as is manyleſte by thys
text

the Church

text of Paule, the Apostle. *Vnus*

panis et unum corpus multi sumus.

1. Co. 10

We beinge many are one bred
and one body for all we parta-
kyng of one bread the bodye of
Chryste, do declare our selues
(although many in nomber) to
be one lofe of bread, compact of
many graynes, that is to saye,
to be one body of Chryst, count-
ted of many members, hauing
one fayth, one baptysme & one
Lorde. And as al the members
of Chryst, are by one fayth and
one maner of Sacramentes,
made one body, so are they by
the same, vnited to one hed our
Jesus Chryste, of the whyche
inseparable vnitye, that nota-
ble vnion and cōiunction of
husbande wyth the wyfe, is a
greate Sacrament and a ho-
lye

A treatyse of

li perfect signe, as this of Paul
wytnesseth *Sacramentum hoc magnum
est, ego autem dico in Christo et ecclesia.*
Thys is a greate sacrament,
but I speake of Chyste and of
hys church, that is to saie, this
sacrament (meanyng matry-
mony) is a greate & a worthy
sacrament not of noz in it selfe,
but bycause it is by deuyne in-
stitution a holpe perfecte Sa-
cramente, and sygne of the in-
diuisible vnyon and vnitye of
Christ the hed with the church
hys bodi. To be brese, al Christ
hys sacramentes, mysteryes &
doctryne, do tende fully and ho-
lye to the auancement of vni-
tye and concozde.

Aug. 20. 2
epist. 152.

*Quisquis ergo ab ecclesia catholica fuerit
seperatus, quantumlibet laudabiliter se ui-
nere existimet hoc solo scelere, quod a chri-
sti unitate defunctus est, non habebit uitam
sed*

The Churche.

sed ira dei manet super eum. Whosoever
uer therefore shalbe seperated
from thys catholyke Churche,
albeit he thinke hym selfe to
liue nener soo cōmendable, yet
for thys onelye myschpyse, that
he is separated from the vnitie
of Chryst, he shal not haue lyfe,
but the wraethe of God resteth
vpon hym. Thus you may eu-
dently vnderstand vnitie to be
a sure token of the Catholyke
Churche, from the which those
fragementes, that be dyuided
and broken, doo publyshe and
thrust fourth dyssonante, pug-
naunt and contrariant Doc-
tryne, by the vyolente perswa-
syon, and instructiō of þe proud
spyryte of error. As nowe in
our tyme, it is mooste open to
euery learned man, what a cō-
tagious

Ephe. 4.

A treatyse of

li perfect signe, as this of Paul
 wytnelleth *Sacramentum hoc magnum*
est, ego autem dico in Christo et ecclesia.
 Thys is a greate sacrament,
 but I speake of Chyste and of
 hys church, that is to saie, this
 sacrament (meanynge matry-
 mony) is a greate & a worthy
 sacrament not of noz in it selfe,
 but bycause it is by Deuyne in-
 stitucion a holye perfecte Sa-
 cramente, and sygne of the in-
 diuisible vnyon and vnitye of
 Christ the hed with the church
 hys bodi. To be brese, al Christ
 hys sacramentes, mysteryes &
 doctryne, do tende fully and ho-
 lye to the auancement of vni-
 tye and concozde.

Aug. 20. 2
 epis. 152.

*Quisquis ergo ab ecclesia catholica fuerit
 sepe ratas, quantumlibet laudabiliter se ui-
 nere existimet hoc solo scelere, quod a chri-
 sti unitate defunctus est, non habebit uitam*
 sed

The Churche.

sed ira dei manet super eum. Whosoever therefore shalbe seperated from thys catholyke Churche, albeit he thinke hym selfe to liue nener soo cōmendable, yet for thys onelye myschpyse, that he is separated from the vnitie of Chryst, he shal not haue lyfe, but the wraethe of God resteth vpon hym. Thus you may evidently vnderstand vnitie to be a sure token of the Catholyke Churche, from the which those fragementes, that be dyuided and broken, doo publyshe and thrust fourth dyssonante, pugnant and contrariant Doctrine, by the vyolente perswasyon, and instructiō of þe proud spyryte of error. As nowe in our tyme, it is mooste open to euery learned man, what a contagious

Ephe. 4

A Treatyse of

tagious noumber, of contrary
sectes hath issued, yea brast out
of the puddle sprynges, of Lu-
thers heresies, as Corall Esta-
dians, Ecolampadiās, Swin-
glyans, Anabaptystans, Liber-
tines, yea Nouatians, and Ar-
rians, with many other, wher
of euery one disagreeth from
another, and frome verytte it
self, consenting against cōsent,
agreyng almoste in nothyng
but against agreement, diuided
in all thinges but in persecuu-
tyng the vnytye of Chryst hys
vnicall churche (as Pilate and
Herode in nothyng accorded
but onlpe agaynst our peace
Chryst hym selfe) beyng more
vyolent, then the Iues, whych
wolde not deuyde Chryst hys
coate, wythout seame or parti-
tion,

Mat. 23.

The Church.

cion, sygnyfyng the bnytye of
hys churche, saying. *Non scindamus*
eam. Let vs not cutte oꝛ deuyde **Ioh. 17.**
it. They are not therfoze to be
credyted, noꝛ to be taken foꝛ y
churche, noꝛ foꝛ members ther
of, but to be fledde, eschewed,
abhorred, as sedicious mebers
of the dyscorde table of Sathā
whych syttyng in the chayre
of pestilence, doo with pestyfe-
rous doctryne, corrupt and dis **psal. 1.**
solue, soo muche as in them is,
the guyete concoꝛd of Chyste,
hys mystical body, the vniuer-
sall church, and do resist y tru-
the as Jannes and Mambres
resysted Moyses. Thus we
knowynge what the Church
is, where it is, and that it is
sensible, bysible, and manifest,
and the infallyble tokens, as **2. Thes**
vniuers

A Treatise of

bynuerſality antiquitie, & vni-
tye thereof, whereby it is dyſ-
cerned from the Church ſcyl-
matycall, we cannot without
extream iniury of our hed Je-
ſus Chryſt, and the holy Ghoſt
continually reſydent therein,
forſake the holy vnitie, byniuer-
ſalitie, and antiquitie of hyſ
holy Catholyke church, to fo-
lowe the newelye publiſhed &
the late crept in prophane fan-
taſy, diuiſed in the deuſyded co-
uentycles, of heretycall ſcylma-
tykes, conſpyrnyng agaynſt the
whole aunciet church, for who-
ſoeuer forſaketh that olde aunci
byniuerſal church, only conſen-
ting in one true doctrine, they
forſake Chryſt hym ſelf, the hed
thereof, and the ſpyryte of God
abydnyge therein.

We cannot forſake the bodye
but

the churche

but we must nedes forsake the
hed Iesus Christ who is truth
we cannot Depart from y^e house
of god the church, but we must
nedes Depart frō god dwelling
in y^e same house And as god is
vnitie, & y^e god of vnitie, so hath
he vnited to him one spouse, y^e
catholike church of vnite, wher
of euery faythfull seuerally ac-
compted is a chyld, and as he
is but one hed, so hath he but
one mystycal body the church,
vnited, to hym, by one faythe,
and one baptysme, of the whi-
che body euery Chrystian reke-
ned singularly a part is a mem-
ber. As he is nother a partypall
nor a partyculer God, of thys
or that country, but God of all
realmes, Emppres, and naty-
ons. Likewise his onely spouse
and bodey, the Churche, is not

I. a per,

Atte atyle of

a pertyculer multitude of people in thys or that nacyon onely, but of y^e vniuersall christian multitude in al natiōs, realms & cōtries, through out y^e whole world. Als god is not a youg or a newe god, lately sprong vp, lyke wyle hys sayde spouse & mystical body, is not yōg newe and late, but of olde antyquityt even from the beginnyng.

Wherefore you can in no case excuse y^{our} selves at the dredefull day of Judgement, but y^e you may well dyscerne y^e new and late spronge vp scysmaty- call churches, dissentynge from the vniuersall aunciette cōsent of the vniuersall aunciēt congregation of Chrystes faythefulles, agreynge constantlye in one faith & in one true religion from Chrystes time continual
lye

the church

ly and perseueratly to this day
and soo wyll contynue to the
worlde's ende.

So that it is in you, whether
that you wyll beleue that late
vpstarte anguler and perty-
culer Church of contentious
dissention, whereof lying Sa-
than is the hed, or the vniuer-
sall auncient church of vnyte,
the hed wherof is Chryst, who
is verytie. Whosoever wilbe,
partaker of the lyuely sicke, &
sappe, descendyng from y lyue-
ly hed Iesus Chryste, into hys
onely body the catholyke chur-
che, and into euerye synguler,
member thereof.

Let him not dismembere him selfe
from that lyuely body by anye
kinde of newe doctrine, dystre-
pant from the olde auncientte &

J.ii.

vniuer-

A treatyse of

by vniuersall doctryne receaued
from Chryst and his p̄mative
churche, for he that dismembreth
hym selfe from the church, dys-
membreth himselfe from chryst
the hed thereof.

Collo. 2.
Ephe. 4.

*Non tenens caput,
ex quo totum corpus per nexus et coniunc-
tiones subministratum et constructum, cres-
cit in augmentum dei.*

Not hauyng nor holdyng the
hed, of whom the whole bodi
by ioyntes and ioyninges re-
ceauyng nurriture and cōpact
in one, groweth to a godly per-
fection, the whole bod y is the
whole vniuersall Churche, the
hed is Chryst, who is lyfe, and
the ioyntes wherwith the bo-
dy is ioyned to the hed, be faith
charitie and the Saccamēts,
by whome spyzituall nurrysh-
ment, and lyfe, be deriued into
the

Joh. 14.

the Church

the said vniuersal body & church
and to euery member thereof,
so that consequētly, he that dis
seperateth him selfe frō Christ,
seperateth hym selfe from lyfe,
let vs not therfore forsake the
vnytye of Christ hys church,
for that holi martyr and excel
lent clarke. **S** Cipryan sayeth

also. *Hanc vnitatem qui non tenet, dei* Cipri. de
simp. pre
legem non tenet, non tenet patris et filij si
dem, vitam non tenet, et salutem.

He that kepeth not thys vny
tie, kepeth not the fayth of our
father, and of hys sone, he hath
not lyfe and saluation, and to
thend that we should kepethis
vnytye peace and concord, we
are called into one bodye the
Church, as writeth Paule to
the Collosyans. In whose ho
ly lap the vniuersal aunciett cō
sēt, & the sea Apostolyke, kepte

Collo. 3.

I.iii.

that

A treatyse of

that auncietie father, and incomparable clerke, **S. Austen** as is ydyent by this follow-

Aug. 106
in epi. ma
ca. 4. quā
uocant sū
damentī.

ing. Multa sunt, quae me in ecclesie gremio iustissime tenent, tenet me consensio populi, locū atq; gentiū, tenet auctoritas, miraculis, inchoata, spe uirrita, charitate aucta, ueritate firmata, tenet ab ipsa sede petri Apostoli, cui pascendas oues, suas post resurrectionem suam dominus, commendauit, usque ad presentem episcopatum, successio sacerdotum, tenet postremo ipsum catholice nomen quod non sine causa inter iam multas hereses, sola obtinuit.

Many thynges saythe **Austen** there be, whych do kepe me in y lappe of the catholike church The consent of the people and nations kepeth me, the auctoritie therof begonne by miracles, nowrished by hope, encreased by charytye, confirmed & established by antiquitie kepeth me.

The

the Church

The successyon of pꝛyestes fro
the seate of Peter thapostle,
vnto whome our Lorde com-
mytted after his resurrection,
his shepe to be fedde, vnto this
pꝛesent Bysshopꝛycke, last of all
kepeth in the churches name
of catholyke, bycause not with-
out watter, amonge so manye
heresyꝑes, she onely hath had ꝑ
victory. This obedient chylde
of our holy mother the church,
Saint Austen, declareth four
pꝛyncypall poyntes, which did
holde hym in obedience vnto
her, whych be these, consent of
al chꝛystiaꝛ nations in one faith
the antiquitie of the churches
aucthoritie, and the vniuersali-
tye of the same, signified by ꝑ
name of Catholyke, yea and ꝑ
aucthoritie of the sea Aposto-
like,

A treatyse of
lyke of Peter, fro whence pro-
cedethe the successyon of ppe-
stes in the Church, of Chyrste,
agaynste the whyche sea, hel
gates hath not preuayled, but
from Peters tyme to thys day
hath contynued the nexte hed
vndre Chyrst of the catholyke
churche, and hath stand in the
fayth thereof, and so shall perse-
uer to the worldes ende. And
yet agaynst al other the Apo-
stles seas, hel force hath so auai-
led, that it hath the subuerted,
Forasmuch as these fore poynt-
es dyd kepe Saynt Austen,
in humble obedience vnto the
Churche, out of the whyche is
no saluatiō, what shal al good
chrystyans reckon one suche,
whom the same nothyng doo
moue, surelye that they haue
Chyrste

the Church

Chryst and his Church in con-
tempt, and that the spyrite of
truthe resydente in the church
is with them of no credence, &
yet they know the Church, for
that, that the spyrite of verity
is contynuallye resyaunt ther-
in, to be called in scripture the
house and temple of God, as
for example *An uescitis quod templum*
dei estis, et spiritus dei habitat in uobis?

1. Cor. 3.

Do not you knowe saythe
Paule, that you be the temple
of God, and that the holy gost,
doth dwell in you?

Wherbyppō that olde aunty-
ent and excelent clarke Lactā-
tius, groundyng hymselfe dyd
wryght thys folowynge

Lacta. de
uera sap.
li. 4. c. 30

*igitur catholica ecclesia est, quæ uerum
cultum retinet, hic est fons veritatis, hoc est
domicilium fidei, hoc templum dei, quo si
quis non intrauerit, uel a quo si quis exis-
uerit*

A treatyse of
lyke of Peter, fro whence pro-
cedethe the successyon of ppe-
stes in the Church, of Chryste,
agaynste the whyche sea, hel
gates hath not preuayled, but
from Peters tyme to thys Day
hath contynued the nexte hed
vndre Chryst of the catholyke
churche, and hath stand in the
fayth thereof, and so shall perse-
uer to the worldes ende. And
yet agaynst al other the Apo-
stles seas, hel force hath so auai-
led, that it hath the subuerted,
Forasmuch as these fore poynt-
tes dyd kepe Saynt Austen,
in humble obedience vnto the
Church, out of the whyche is
no saluatiō, what shal al good
chrystyans reckon one suche,
whom the same nothyng doo
moue, surelpe that they haue
Christe

the Church

Chryst and his Church in con-
tempt, and that the spyrite of
truthe resydente in the church
is with them of no credence, &
yet they know the Church, for
that, that the spyrite of verity
is contynuallye resyaunt ther-
in, to be called in scripture the
house and temple of God, as
for example *An uescitis quod templum*
dei estis, et spiritus dei habitat in uobis?

1. Cor. 3.

Do not you knowe saythe
Paule, that you be the temple
of God, and that the holy gost,
doth dwell in you?

Wherevppō that olde aunty-
ent and excelent clarke Lactā-
tius, groundyng hymselfe dyd
wryght thys folowynge

Lactā. de
uera sap.
li. 4. c. 30

sola igitur catholica ecclesia est, quæ uerum
cultum retinet, hic est fons veritatis, hoc est
domicilium fidei, hoc templum dei, quo si
quis non intrauerit, uel a quo si quis exi-
uerit

A treatyse of

uerit a spe uitæ ac salutis eterne alienus est

It is þe onely cat holike church
whych hath in it the true woꝝ
shyppinge of god, thys is the
fountayne of truth, this is the
mansyon house of faythe, thys
is the temple of God, wherein
yf any do not entre, oꝝ oute of
whom yf any do depart, he is a
straūger & far distant frō hope
of lyfe, and saluation eternall.
Where wyth accordethe, that
holy learned Bysshoppe & S.
Epiphanius saying. *Est uia regia,*

Epiph. 10

2. Cap. 2,

sancta dei ecclesia et iter ueritatis.

The holy Church of God, is
the Heauenlye Kynges hyghe
way, and the path of truthe.

Where fore seyng that saluati-
on and truth be onely in chry-
stes catholyke and vniuersall
church, and not in particuler
conuen-

the Churche

conuenticles, let vs in all kynd
of scysmes, diuisions, factions,
sectes, ehresyes, and erroures,
cleaue sticke, and stande, with
constant obedience to the inui-
olable iudgement, Determyna-
tion, and traditiō, of the catho-
lyke Churche. For seynge that
Chryst is in the myddes of .ii.
or .iii. gathered together in his
name, it muste nedes followe
he is in his own body the chur-
che, the whole socyetye & vni-
uersall congregation, of all be-
leauynge people, lyncked and
gathered together, by consent
in his name, and vnited to him
as the body to the hedde.

Than cannot we but graunte
that the church of Chryst must
nedes be the true interpretesse
of holy scrypture, and truly to

Decyde

A treatyse of

Aug. ser.
129

decide and determine the con-
trouersies which mani do stir
bp after euery of there pryuate
inmaginations, for as Saint
Austen accurseth hym & other
beleaueth to haue aucthozytpe
oz hath in reuerente any scrip-
tures, besides those scryptures
which the catholycke church
hath receaued.

Lyke wyse vndoutedly he cur-
seth such, as make oz do beleue
oz reuerenceth any interpreta-
tions, made of the scryptures,
agaynste and contrarye to the
Churches interpretations, for
beynge not leafull to receaue
Scryptures vnproued by the
catholyke Church, it is not
leafull to receiue straung inter-
pretations thereof, and not ap-
proued by the same Church, cō-
sidering

the Church

sydering, that in the Church
onely, is the truth, as wytnes-
seth that olde author Ireneus
wrytyng these wordes. *vbi eccle*

*Iren. li. 3.
cap. 4.*

*sia, ibi spiritus, et ubi spiritus dei, illic eccle
sia et omnis gratia, spiritus autem ueritas.*

Where the Church is, there is
the spyrite of God, and where
the spirit of God is, there is the
Church and all grace. And
spyrite truely is trouth, which
moste playnely agreeth with
the Doctryne of Paule. *Domus*

*1. Tim 3
Psal. 88.*

*dei est ecclesia dei uiui, columna et firmamentū
ueritatis.* The house of god, is the
Church of God, the pyller &
the fyrm vpholdyng of truth.

And therefore the sayd Irene-
us wryteth also thus. *Ecclesie pre*

*Iren. li. 5
pag. 319.*

*dicatio uera et firma est, apud quam una et
eadem s. utis uia in uniuerso mundo osten*

dicur. The preachyng of y church
is true, fyrm, and solide, in
whome

A treatyse of

whome is one verye waye of
saluation, shewed and many-
fest throughe the whole worlde
for euery where sayeth he the
Churche preacheth the truthe.
Lyke wyse Dyogen taughte
onely to be the beleaued truth,
whych in nothyng dysagreeth
from the churches tradytion,
and therefore Sainte Austen,
dyd wyte as foloweth. *Ego ues-
ro non crederem euangelia nisi me catholice
ecclesie commoueret autoritas.* I wold
not beleaue the Gospell yf the
authoritie of the Churche dyd
not moue me thereto, for if the
Churche had not approued &
wytnessed the truth of y^e Gos-
pell, we shoulde haue beue no
lesse vncertayne of it then we
are of the Gospelles ascrybed,
to Thomas Bartylmew and
Nitho

Orige. in
prodemio
petiarcho

Aug. con-
tra epist.
Man. ca 5

the Church

Nycholeme, ye maye further
reade in Chrysostome.

*Ecclesia
habet veros oculos, videlicet ecclesiasticos
atq; doctores, qui videt in scripturis misteria
dei, de quibus dicuntur videntes.*

Chrysost.
rom. 2. in
Manh. de
mundo.

The
church hath true eyes, that is
to saye preachers and teachers
whych doo se the mysteryes of
god wherfore theye are called
Videntes, that is to saye seynge,
perceyvinge, and vnderstan-
dyng the sayde mysterye. To
be wyse Saynt Hilary calleth
the church the mouth of Christ
sayng.

*Os christi ecclesiam esse, et
prophetica et apostolica auctoritas est.*

Hilari. in
psal. 137.

The prophetycall and the apos-
tolycall auctorite is, that y
church is the mowthe of christ
The same affyrmythe Austen
sayng.

Au. in Io.
15. 17 88

*Christus per ecclesiam suam
loquitur gentibus.* Christ speaketh
to

A treatyse of

to the gentyles, and people by
hys church, for Chryste sayde

Mat. 10.

*Non uos estis qui loquimini, sed spiritus pa-
tris uestri qui loquitur in uobis.*

Luk. 10.

It is
not you which do speake but y
spiryte of truth which speketh
in you, he therfore that heareth
you my mo^wthe, heareth me.
Wherfore in all controuerfyes
and dowtes arysynge or wres-
ted out of written scriptures,
which can nether heare, iudge,
nor speke the wyll and plesure
of god therin conteyned.

We muste nedes take for oure
refuge and perfect instruction
the lyuely temple of God, the
lyuely orgayne, and instrumēt
of the holy Ghost the church,
lyuely and fully represented by
the general counsailes, as this
realme is fully represented by
the

the Churche

the parliamēt, bycause all and
euery member of the Churche
noz all and euerye member of
thys realme, cannot be assem-
bled conueniently together in
one place, the whych generall
counceles aucthoritie. is most
holosome & sounde, as teacheth
Saynt Austen. In so doyng,
we shall follow the example of
the good chrystians of Anty-
och, whiche when Paule and
Barnabye were molested and
troubled with the great dissen-
tion, and seditious disputatiō,
of their aduersaries the Iues,
did send vnto the Apostles and
p̄yestes in Ierusalem, for the
discussion of the question, con-
tended vpon accordyng to the
olde lawe commaundiinge the

Deut. 17

l. i.

full

A treatyse of

Aggei. 2.

Mal. 2.

Actes. 16

2. Cor. 3.

full mattyes to ascende vnto
the pryestes, and not to the law
it selfe, and of them to requyre
the truth and the mynd of the
lawe, from y which they shuld
Declyne to no syde, for the lawe
is to be requyred as affirmeth
the prophet at y pryestes mouth.
To the whych chrytyn brotherne,
y Apostles and prestes
gathered to gether in one, dyd
wryght. *Visum est spiritui sancto et*
nobis It pleaseth the holy ghost
and vs. They sayde not it plea-
seth the holye ghoste and scrip-
ture, which is but a dead dōbe
and a not speakyng letter, but
it pleaseth the holy ghost & vs,
vs the temple of oure lyuyng
God, the Epistle and scripture
of Chryste, wrytten, not wyth
yncke, but with the spirite, of
oure

the Churche

our lyuynge God, not in stonpe 2. Cor. 3.
tables, or in other outewarde
substaunce, but in the fleshpe
tables, and in ward substaunce
of mans harte, wherefore dou
btes moued out of Scripture,
are not to be Determined bi the
Deade lettre wyrtten w ynce,
but by the liuely scripture wit
ten with y holy Ghost in faith
full mennes hartes, for scryp
ture wyrtten with ynce al
though it conteyneth Godds
most vndouted truthe, yet by
cause it heareth not, speaketh
not, compareth not, nor ponde
reth the matters in controuer
sy, it cannotte iudge, nor pro
nounce sentence of the truthe.
The holy counsell there of asse
bled at Jherusalem, sayd it ple
seth the holy ghost and vs, the
lyuely

A treatyse of

Act. 15.

lyuely fcripture of Chryſt, the ſpeakyng mouthe and lyuelye inſtrument of the holy ghoſte, whoſe Determination, when the bretherne had readde they ioyed in the comfozte receiued therein, wherefore let vs relynquiſhe the diſſentions, and contentions proceadyng oute of priuate preſumptuous braines and humbly obeye and ioyfully receyue the Decisions and Determinations of Chryſtes catholyke church, whome the ſpyryte of verityte teacheth to ſpeake all the truth. Let vs (I ſaye) follow the counſell of S.

Jo. 16.

Aug con-
tra cona-
riſ. poſt
tellar ca.
19.

Auſten Diuinam ueritatem in una eccleſia teneamus, et humanas, lites aliquando ſiſtamus Let vs kepe ſayth Auſtē Godds truth whych is in the church of vnitie, and ſo lett vs
once

the Church

once fynyshe humayne contentions. *Non enim dissensionis est deus, sed pacis.* For god is not the god of dissension, but the God of peace. To whose mouth, which is y^e vnyuersall catholycke church, and to the doctryne proceeding out therof, as obedient shepe of his flocke, we are most bounde to herke and obeye accordyng to thys of Chryst, my shepe do here my voyse, doo beleue mye wordes, and do folowe me, soo that hys Disciples doo heare, beleue, and folowe him, speaking in his chosen and lyuelye mouth the church, for the manyfolde wysedome of God, is made open and knowen by his Church, as affyrmyth Paule. Wherefore the Church being his owne mouth, muste nedes expound

1. Cor. 14

Io. 10.

Eph. 3.

A treatyse of

Mat. 19.

2 Cor. 13.

2 Co. 3.

1 Petre. 5.

expounde, interpretate & open
hys owne Scriptures, mooste
agreable to his owne mynde,
and synce that in the mouthe
of two or thre wytnesses, con-
systeth euerye matter, then the
Testimonye of the mouthe of
Chryst the vninersall churche,
must nedes & of necessitie stand.

And hys churches true eyes,
as preachers and teachers cal-
led by the churche, the mouthe
of Chryste, doth truly see, and
perceue the misteries of y^e scrip-
tures. Let vs leaue therefore
our arrogante presumptions,
the mother of all heresy in hād
lyng of the holy worde of god,
the whiche God resysteth and
let vs wyth meke humilitie, to
whome god giueth grace, sub-
mytte our pziuate fallible iudg-
mentes,

The Churche.

mentes, to the infallyble aunciet Consent of the whole vniuersall Catholyke Churche.

whych is one harte and mynd beleueth, wyth perfectte eyes seeth, & wyth one mouthe preacheth one truthe, as affyrmith the ancthozytes be fore reherfed, let (vs I say) durynge this our Pilgreinage in the desert of this worlde, walke in the catholyke churche, the heauenly kynges hygh way, the way of truth, the which truthe they be out of the church, be alwaie sekynge and neuer fyndynge that we may in the end of this our sayd iorneye heare in the Awpytant Church, acheue by to the Churche aboue tryumphant.

2. Timo, 3

Where we maye in truth,
vnite

A Treatyse of
2 Cor. 13. **bnrytpe and peace honor wyth**
one harte, one mynde, one
mouth, our euer lyuing
god of peace, to whō
eternal, be al praiſe
honor, & glori eter
nallye. A
men.

Deuotion

FINIS.

Printed at London.
in Paules Churchyard, at the
ſigne of the holy Ghoſt, by
Ihon Catwood, Printer
to the kyng and
Quenes Ma-
ieſties.

Cum privilegio ad imprimen-
dum ſolum.

h